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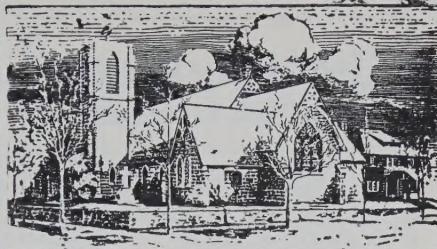
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Not to mention How? Why?  
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THIS ISSUE FROM COVER TO COVER

1. How may each individual in the Church now show his loyalty to our Lord's command to go into all the world and preach the Gospel? p. 134.
2. What epoch-making step was taken by the National Council at its February meeting? p. 134.
3. What plans are now under way for the strengthening of our work in Liberia? p. 136.
4. What significant event will occur on May 27? p. 140.
5. What is the importance to the Church's Mission of St. Luke's International Center? p. 140.
6. What bishop was elected 150 years ago? What was the especial significance of his election and subsequent consecration? p. 143.
7. What features characterize the Church's work among the Karok Indians? p. 149.
8. Why does the work supported by the Good Friday Offering now call for the generous support of all Churchmen? p. 155.
9. What does the Presiding Bishop ask the boys and girls of our Church schools to do this Lent? p. 157.
10. How has Mr. Tsen's effort to follow our Lord influenced his daily conduct? p. 169.
11. How may readers of THE SPIRIT OF MISSIONS aid the Church's ministry to the isolated? p. 174.
12. What honors came to Bishop Carson on the occasion of the tenth anniversary of his consecration? p. 174.
13. Identify briefly Arthur R. Gray, Samuel Seabury, William H. Moreland, C. T. Bridgeman, and Henry H. Chapman.
14. What should be the responsibilities of a parochial commission on adult education? p. 182.

# The Spirit of Missions

WILLIAM E. LEIDT  
Associate Editor

THE REV. G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Retired

Vol. XCIII

MARCH, 1933

No. 3

## CONTENTS

|  |     |
|--|-----|
| Frontispiece: St. Luke's Hospital, Tokyo.....        | 132 |
| Significant Features in This Issue.....              | 133 |
| Council Maintains Missionary Integrity.....          | 134 |
| Concentration of Liberian Mission Planned.....       | 136 |
| A Call to Every Last Man and Woman.....              | 138 |
| The Presiding Bishop Says Farewell.....              | 139 |
| First Units, St. Luke's Hospital, Completed.....     | 140 |
| Samuel Seabury—America's First Bishop.....           | 143 |
| 1932 Lynching Record Best in Forty Years.....        | 148 |
| Karok Mission Calls Forth Daily Heroism.....         | 149 |
| St. Lioba's Mission in Wuhu Cares for the Poor.....  | 154 |
| Good Friday Offering Aids Holy Places.....           | 155 |
| A Lenten Offering Message.....                       | 157 |
| Eight Pages of Pictures from the Field.....          | 157 |
| Sanctuary of the Church's Mission.....               | 164 |
| Along the Yukon with the <i>Pelican IV</i> : II..... | 165 |
| What It Means to Me to Be a Christian.....           | 169 |
| Jottings from Near and Far.....                      | 174 |
| "To Do Good and to Distribute, Forget Not!".....     | 175 |
| Who? What? When?.....                                | 130 |

## THE NATIONAL COUNCIL

|                           |     |                 |     |
|---------------------------|-----|-----------------|-----|
| The National Council..... | 175 | Publicity ..... | 185 |
|---------------------------|-----|-----------------|-----|

### DEPARTMENTS

|                                  |     |
|----------------------------------|-----|
| Foreign Missions.....            | 177 |
| Arthur Romeyn Gray.....          | 177 |
| Across the Secretary's Desk..... | 178 |
| With Our Missionaries.....       | 179 |
| Domestic Missions.....           | 180 |
| Religious Education.....         | 181 |
| Adult Education.....             | 182 |
| Young People.....                | 183 |
| College Work.....                | 183 |
| Field .....                      | 184 |

### AUXILIARIES

|  |     |
|--|-----|
| Commission on Evangelism .....             | 185 |
| The Woman's Auxiliary.....                 | 186 |
| American Church Institute for Negroes..... | 187 |

### CO-OPERATING AGENCIES

|                                  |     |
|----------------------------------|-----|
| Brotherhood of St. Andrew.....   | 188 |
| The Church Periodical Club.....  | 188 |
| The Church Army.....             | 189 |
| Church Mission of Help.....      | 189 |
| The Girls' Friendly Society..... | 190 |
| The Daughters of the King.....   | 190 |

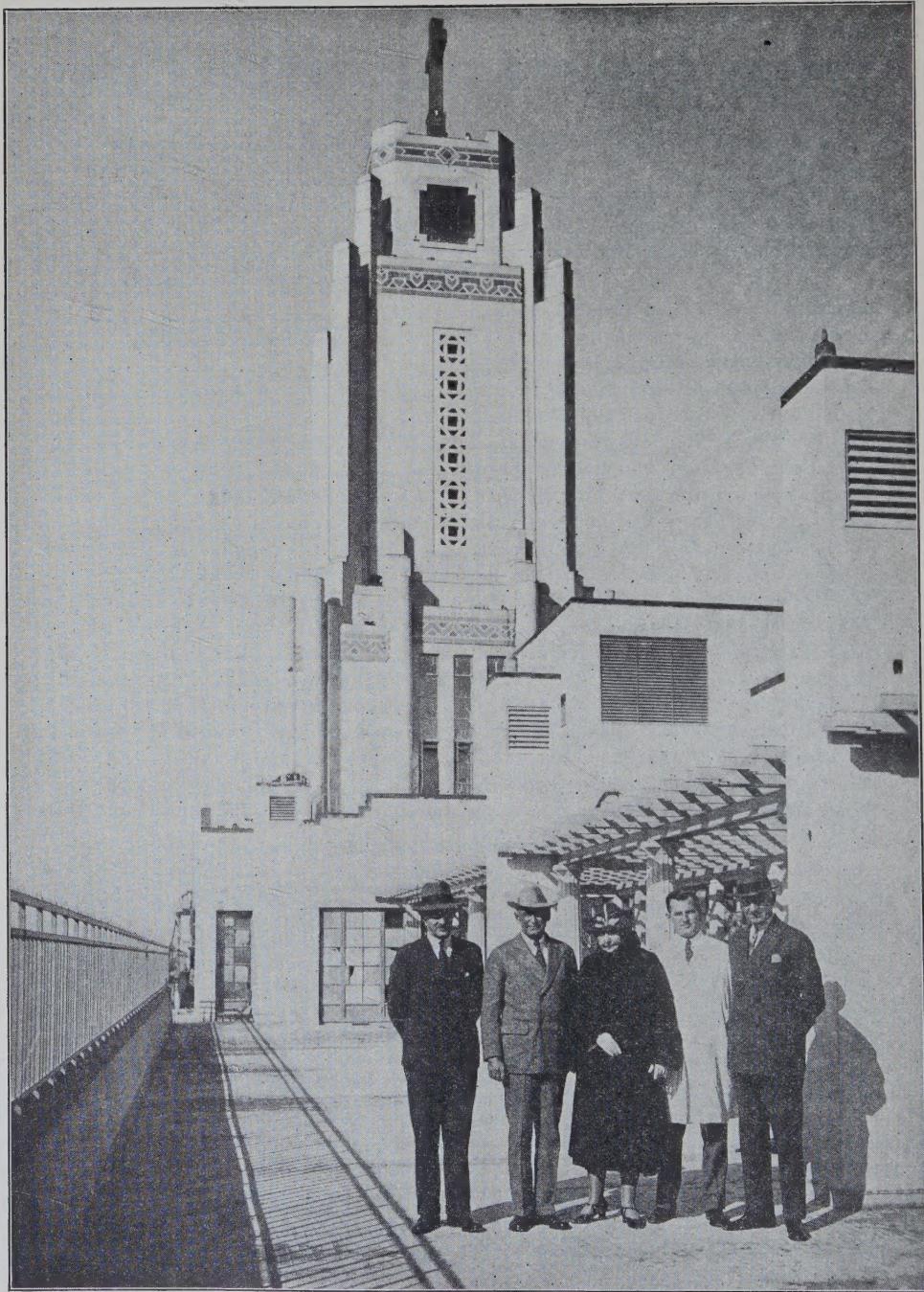
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CROSS SURMOUNTS ST. LUKE'S HOSPITAL, TOKYO

This unusual photograph was taken recently while Dr. Teusler was showing Mrs. Woodrow Wilson (center) over our medical center, two units of which are to be dedicated May 27 (See page 140)

# The Spirit of Missions

VOL. XCVIII  
No. 3



MARCH  
1933

## Significant Features in This Issue

THIS ISSUE OF THE SPIRIT OF MISSIONS brings to its readers a wealth of material which defines a grave crisis in the missionary enterprise of the Church, the causes which have produced it, the corporate judgment of the National Council with respect to its solution, a valedictory message from the Presiding Bishop to his brethren of the episcopate and through them to us all. This enormous stress upon fiscal problems in the missionary organ of the Church is occasioned by the recent meeting of the National Council and at this moment transcends in interest and importance any other matter demanding the attention of Churchmen. A duty, corporate and individual, is the conclusion of the whole matter. THE SPIRIT OF MISSIONS urges each reader, once informed, to ally himself immediately and practically with the effort, real and insistent although unorganized, to rescue our missionary programs in diocese and general Church. These more significant features of the magazine are:

- I. A detailed statement of missionary business transacted by the National Council with a view to the maintenance of the integrity of our missionary activity together with obedience to the mandate of General Convention that we proceed upon a balanced budget. Page 134
- II. A valedictory statement by the Presiding Bishop upon the eve of departure for the Orient. Page 139
- III. A message by Bishop Burleson in the name of the Presiding Bishop suggesting a first emergency measure of helpfulness on the part of the Bishops of the Church to which THE SPIRIT OF MISSIONS adds the proposals of coöperation by the Woman's Auxiliary and suggests the opportunity offered by earnest promotion of the Children's Lenten Offering. Page 138
- IV. An analysis by the Treasurer of the National Council of causes which have precipitated the crisis in our missionary enterprise. Page 175
- V. A statement by the Bishop of Liberia, of the effect of the concentration of work in the northern and hinterland areas of his field. Page 136
- VI. A message to the children of the Church from the Presiding Bishop. Page 157
- VII. Proceedings of the Executive Board of the Woman's Auxiliary. Page 186

This is the Lenten Offering issue of THE SPIRIT OF MISSIONS. We invite the helpfulness of our adult readers as the children of the Church sell the magazine or secure subscriptions.

# Council Maintains Missionary Integrity

Church's world-wide work begins 1933 without deficit or debt but loyal Churchmen are asked to provide \$146,456 to balance current budget

**T**WO GRAVE PROBLEMS affecting the missionary life of the Church confronted the National Council at its meeting, February 8 and 9, in the Church Missions House, New York City. These were:

1. Maintenance of the integrity of the world-wide missionary activity of the Church despite grave financial limitations.
2. Compliance with action of General Convention requiring a balanced budget.

Churchmen who put obedience to the mandate of Christ to His Church that it go to all the world in His Name above every consideration will rejoice that both problems were faced and solutions found which require only sacrificial adjustments in the field together with equally sacrificial generosity at home.

To be sure reductions in appropriations were made which will bruise the hearts of our missionary bishops at home and abroad. The reductions were stretched to the limit if any work whatever, worthy the Church, is to continue. Even with this accomplished our estimated receipts could only be brought up to the needed figure by dependency upon the loyalty of the people of the Church to the extent of \$146,456. And the Presiding Bishop on behalf of the National Council will present to the Church this situation in the hope that without organized campaigning and with no assignment of quotas this gap be closed during the course of the year by voluntary effort throughout our communion.

Because of the vital necessity that this call be heard and heeded, and that the reasons which prompt it be thoroughly understood, we give space to a statement drafted by a committee which included Bishop Sherrill (chairman), the Rev. H. P. Silver, and Harper Sibley and unanimously adopted by the Council:

The National Council feels bound to inform the Church as to the facts with which it is faced in carrying on the missionary work of the Church. After reductions in the budget, far below any suggested before by any group in the Church, after the use of received and estimated undesignated legacies for 1932 and 1933, and in view of the tremendous decline in expectations for 1933 from dioceses and missionary districts, the Council finds that the sum of \$146,456 is still needed to balance the budget for the current year in order to comply with the mandate of the General Convention. The Council appeals to the Church and especially to interested individuals in the Church for this amount.

The Departments have been cut to the lowest possible without extinction, the salaries of officers and workers at headquarters have been reduced twenty per cent, great sacrifices have been demanded of the workers in the missionary field including continued salary reductions, and except in unusual emergencies furloughs have been postponed and vacancies unfilled. The Council dares not go further now in reduction without telling these facts to the Church. These reductions in many instances are serious and tragic. It is the considered judgment of the Council that further curtailments, which will be made unless the Church responds, will be disastrous.

These are unusual times of anxiety and of crisis. The Council has been forced to take unusual steps in dealing with the situation. It regrets the necessity of these cuts, of the use of undesignated legacies, and of an added appeal to the Church. But there is no alternative if the work is to go on. The gifts already made involve great sacrifice. The Council is confident, however, that the missionary work lies so close to the hearts of the people of the Church that they will respond with even added sacrifice.

Something of the extent of the shrinkage in missionary resources of the Church may be gleaned from the fact that General Convention at Denver authorized for 1933 a budget of \$4,225,000, while the actual budget now in operation as a result of the readjustments made by the National Council is only \$2,670,625. Of this amount, as has been said, \$146,456 is submitted to the loyalty and generosity of the Church to be raised so

## COUNCIL MAINTAINS MISSIONARY INTEGRITY

that the budget of 1933 may be balanced in fact. A tabulation will show the expectancies which enter into this financial program as follows:

|   |             |
|---|-------------|
| Dioceses expect to pay.....                     | \$1,499,169 |
| Miscellaneous income .....                      | 80,000      |
| Interest on trust funds.....                    | 420,000     |
| United Thank Offering.....                      | 265,000     |
| Undesignated legacies.....                      | 260,000     |
|   | _____       |
| Amount still needed to balance the budget ..... | \$2,524,169 |
|   | _____       |
|   | 146,456     |
|   | _____       |
|   | \$2,670,625 |

The problem thus solved accounted for in round numbers \$600,000 which was still unavailable on a basis of possible revenue after the very sweeping reductions that had been made in December. Some of the more important new reductions may be noted as follows: In Church Missions House, \$20,000; in the foreign field, \$103,425, including savings in China salaries based on international exchange, \$50,000, and \$20,000 in Liberia; in the domestic field, \$12,847; with \$13,228 of reductions not as yet assigned.

One adjustment in the foreign field and one in the domestic field require special mention. The first concerns Liberia and is the first specific result of the sweeping evaluation of our missionary work at home and abroad being conducted by Bishop Burleson. Bishop Campbell had been asked by the Presiding Bishop to return to the United States so that a study of his field might be made in the light of every possible fact and with deference to the experience and wishes of the Bishop. Bishop Campbell addressed the National Council and endorsed the proposals as adopted. These involve the withdrawal of certain appropriations from the southern part of the Liberia field with concentration in the northern area and with stress upon work in the hinterland among native tribes. This does not mean the withdrawal of pastoral supervision of baptized people and communicants but will inspire in these many groups increased effort for self-support.

Chief interest in the domestic field centers upon the Missionary District of Oklahoma. The National Council gave assent to a project submitted by Bishop Casady and a considerable group of laymen which proposes a descending scale of appropriations and the setting up of the district as an independent diocese in 1941, without national aid of any kind. To this end appropriations for 1933 and 1934 of \$45,938 were made. Appropriations for the six years following will be: In 1935, \$25,000; in 1936, \$20,000; in 1937, \$15,000; and in 1938, 1939, 1940, \$10,000 each.

Two fiscal items of missionary importance of a most cheering type were presented to the Council:

1. The budget for 1932 was handily balanced by appropriation of \$231,152 from undesignated legacies. Thus the Council was able to begin 1933 without any deficit and without debt.

2. After balancing the budget for 1932 and achieving a working basis for 1933 one other outstanding feat in the realm of finance should be mentioned. No more notable report was received by the Council than that of its Committee on Trust Funds. These trust funds amounting to \$10,799,000 have been so marvelously well handled that shrinkage as of February 6, 1933, represents but three per cent of total book value.

Most gratifying news came to the Council from aided dioceses which at great cost to themselves are now relinquishing the aid hitherto appropriated by the Council. Bishop Sturtevant reported that the Diocese of Fond du Lac gives up all aid to its white work, amounting to \$2,500 a year. Bishop Ward for the Diocese of Erie gives up the Council appropriation and becomes an unaided diocese. Smaller amounts were relinquished by a few other fields.

The Woman's Auxiliary contributed an extremely helpful note in the midst of a session of the National Council inescapably tense from the gravity of the problems it faced. The message told of a coöperation that promised to reach the

## THE SPIRIT OF MISSIONS

womanhood of the entire Church enlisting them in an effort not defined in detail but promised not only increased fiscal but renewed spiritual loyalty to the missionary obligation, an imperative of the Church.

### FORWARD STEPS

**T**WO FORWARD STEPS, one of which may some day appear to mark an epoch, were taken at this, probably the most anxious of all Council meetings: our Church's first missionary to India was appointed, and two new men were appointed for work in Brazil. The India appointee is the Rev. George Van Bibber Shriver, ordained deacon last year, a graduate of the Episcopal Theological School, now doing graduate work at the Hartford Theological Seminary, and to

be ordained priest before leaving for the field.

To fill vacancies in Brazil where the foreign staff has always been few in number, the Council appointed Martin S. Firth and Raymond Fuessle, two seniors at the Theological Seminary in Virginia. These two young leaders have recently made an excellent impression in some of the eastern congregations, speaking on behalf of the Church's Mission.

In accord with the present ruling under which only exceptional emergency appointments are approved, the Council made no others except that of the Rev. Warren R. Fenn for Alaska, Vivian G. Shriver, dietitian for St. Luke's Hospital, Tokyo, and the Rev. Harvey A. Simmonds for Liberia where he has been serving under temporary appointment.

## Concentration of Liberian Mission Planned

### *A Statement by the Bishop of Liberia*

**F**OR A LONG TIME there has been a widespread feeling that the older part of our Liberian Mission which was founded nearly a century ago should be on a self-supporting basis. Now the shortage of funds necessitating the dropping of large parts of our work in Liberia, makes such a step imperative. As the matter was discussed at the February meeting of the National Council it seemed best to apply the funds available for the benefit of the heathen and Mohammedan people in the hinterland of Cape Mount. This was done with full appreciation for the desperate economic situation in Liberia and the great difficulty local groups will have in finding support for their pastors and teachers. At the same time the sentiment was unanimous that those who have not yet had the privilege of receiving the Christian message should be given that opportunity.

It must be clearly understood that this is no discrimination against the Church members in the older parts of our mission field. We are not in any sense relinquishing a single part of the work. All those who are now members of the Church will continue to have the ministrations of their clergy and the Bishop will continue to exercise episcopal supervision. The single difference is that these people will be called upon to provide for the support of their clergy themselves; money from America will be applied only to the western end of the Republic and for pushing the work northward into the interior among the Mohammedan and heathen people. At the same time the Holy Cross Mission in the far northwest will direct its efforts southwards that these two enterprises may eventually meet and provide a solid territory occupied for our Lord from Cape Mount inland to Masambolahun.

# COUNCIL MAINTAINS MISSIONARY INTEGRITY

## HEADQUARTERS PERSONNEL

THE REV. JOHN W. SUTER, JR., whose resignation as executive secretary of the Department of Religious Education had been accepted at the last Council meeting, read part of the statement regarding religious education, which the Council had asked him to prepare, based on his past seven years' experience on the Council staff. Dr. Suter continues in relation to the Department as an additional member.

The Rev. Daniel A. McGregor has been asked to succeed Dr. Suter as executive of the Department but his decision may not be reached for some time and in any case he would not assume the office before next fall at the earliest. He is already on the Department staff as part-time secretary for adult education. He is also professor of dogmatic theology and lecturer in apologetics and philosophy of religion at Western Theological Seminary, Evanston, Ill.

The resignation of Bishop Creighton as executive secretary of the Department of Domestic Missions was tentatively accepted, pending confirmation of his election as a Suffragan Bishop of Long Island. In accepting the resignation the Council placed on record "its great appreciation of the work which he has done at the invitation of the Presiding Bishop to survey, evaluate, and recommend the mission work in the continental United States."

The National Council (continues the resolution) wishes Bishop Creighton every blessing in his new field of work, and rejoices that the Department of Domestic Missions will continue to enjoy the benefit of his knowledge and experience as an additional member of that department.

## INQUIRY REPORT

THE VISIT of the Presiding Bishop of the Church to the missionary fields in China, the Philippines, and Japan continues to be the source of keenest interest on the part of the National Council and the missionary leadership of the Church. It was noticeable how constantly discussions of economies and other features of

Far Eastern missionary responsibility reached a point of dependence for final decision upon information and conclusion to be reached by Bishop Perry as a result of personal conference and inspection.

Bishop Tucker as chairman of the Council's continuing committee on the Laymen's Foreign Missions Inquiry in a further report named a number of phases of this activity thus referred to Bishop Perry. The National Council upon motion of Bishop Stires adopted this resolution concerning the visitation:

RESOLVED: That the National Council regards the visit of the Presiding Bishop to the Orient as essential to the success of the program of economy and concentration which has been prepared by the National Council, and be it further

RESOLVED: That the Council records its deep gratitude to the Presiding Bishop for his insistence that this trip be made without expense to the Church.

Bishop Tucker's recommendations which were unanimously adopted by the National Council were:

1. That the Presiding Bishop in his trip to the Orient be requested to confer with the missionary bishops in regard to:
  - a. The native ministry and self-support
  - b. The evaluation of work at present being carried on
  - c. Consolidation and coöperation in social service work and particularly in medical work.
2. That in view of the suggestion contained in the report that more attention be given to the instruction of appointees in the history and religious customs of the countries in which they are to serve, the Presiding Bishop be requested to take up with the missionary bishops the practicability of giving such instruction in connection with their language study. That the Council also take under consideration the possibilities of preliminary instruction in this country.
3. Your committee approves of the suggestion in the Laymen's Report that the first term of service be probationary and would recommend as a definite policy that the reappointment of missionaries in the field after their first term (after each subsequent term) be made upon request of the mission and after approval by the National Council, and that the Presiding Bishop be requested to obtain the judgment of the bishops in the field with regard to this.

The National Council adjourned to meet at the Church Missions House, New York, April 26-27.

## A Call to Every Last Man and Woman

Bishop Burleson stresses one of a number of agencies which it is hoped will promptly end missionary crisis throughout the Church

WITH THE ASSENT of Bishop Burleson we quote here a few excerpts from a letter sent by him at the request of the Presiding Bishop to their brethren, the Bishops of our Church.

It is understood that no organized campaign will be waged to secure the \$150,000 which still must be raised to balance the missionary budget of 1933. This does not mean that there be no persuasive approach to organized units within the Church, beginning with the diocese, or ultimately, with the assent of the bishops, to individuals who may feel that out of more generous means they may enlarge their giving.

Bishop Burleson cites the situation confronting the Church and proceeds:

In spite of the prevailing difficulties, the spirit of the National Council was one of hope and courage. We believe the Church will respond in at least this moderate amount.

Some dioceses have made their pledges with great conservatism. It was entirely reasonable for them not to promise what they had no definite guarantee of receiving. But we are sure that many of them, probably most of them, will be able to give some further help, either by notifying us of an increased expectancy, or by direct and spontaneous gifts. When the National Council has gone so far and so courageously in meeting the situation, without invoking counsels of despair, we believe we may count upon the approval and support of the Church.

Bishop Burleson concludes with the statement that two of the bishops of the Church have made this reconsideration and have increased their statement of expectancies.

THE SPIRIT OF MISSIONS, as spokesman of that great body of missionary loyalists who are its readers, declares its belief that with coöperation in the spirit of Bishop Burleson's appeal; in the spirit of the loyal effort projected among the whole womanhood of the Church by the Woman's Auxiliary; with a call to the children of the Church to make the Lenten Offering of 1933 one of the greatest ever earned and given; and with individuals throughout the Church straining their resources to come to the aid of diocese and general Church, the distressing situation now confronting our missionary program shall swiftly be changed from grief to joy, from threatened defeat to one more triumph in the Holy Cause we serve.

# The Presiding Bishop Says Farewell

**Bishop Perry writes hopefully to the  
Bishops of the Church as he leaves to  
study missionary problems in the Orient**

**W**E HAVE BEEN passing through a period of distress and anxiety shared by the Church with the whole world. I am sending you this personal message to express my deep concern for the unprecedented adversity which every diocese has suffered, and my thanksgivings for the evidence of courage and self-sacrifice manifested throughout the Church. Under this ordeal there has developed a spirit of fortitude that gives sure promise of renewed stability and strength.

The conditions encountered by the National Council at its February meeting and the questions concerning missionary administration, have rendered more important than ever the visit of the Presiding Bishop to the Orient. Though matters of critical importance would seem to demand my presence here, these will be left in the responsible and competent hands of my associates. Meanwhile the issues involved in all our work have their ultimate significance in our foreign mission fields. Questions having to do with financial administration and readjustment of plans must be considered in deliberate and intimate counsel with the Bishops in their several fields of service. Opportunity must be given to them for initiative in shaping future policies now awaiting decision. Even were we able to bring them home for the purpose, conference at long distance from their work would be ineffective.

I am planning, therefore, to spend two weeks in the Philippines with Bishop Mosher, one month in the three missionary districts in China, and another month with the Bishops in Japan. These are all confronted by problems which press for solution.

It would be obviously wrong, under present conditions, to make appropriations from discretionary or other Church funds for these visitations. The journey will be undertaken at my own expense, without cost to the National Council.

I shall need for my task the sympathetic interest and understanding of the whole Church. This is a time for us to look beyond the financial problems absorbing our attention and to see their spiritual implications. The outcome of our present effort must be found in a full realization and faithful administration of our Christian heritage. We are heirs to a Kingdom, witnesses to One whose power is supreme. It is He to whom mankind at last shall turn. Under the stress of material want the souls of men are growing conscious of a need which only Christ can satisfy; the fear which has clutched men's hearts can be dispelled only by the confidence which faith in Christ inspires; among the ruins of human institutions the Church of Christ shall stand impregnable, the enduring hope of the world.

# First Units, St. Luke's Hospital, Completed

Christian principles infiltrate and cement all activities of Tokyo medical center for which new buildings will be dedicated May 27

By Rudolf Bolling Teusler, M.D.

Director, St. Luke's International Medical Center, Tokyo

THREE YEARS AGO in March, 1930, the cornerstone of the new St. Luke's International Medical Center, Tokyo, was laid by the Bishop of North Tokyo, the Rt. Rev. John McKim, in the presence of a distinguished company.

Now two units are completed, and on May 27 will be dedicated by the Presiding Bishops of the Church in Japan and of the Church in America.

In the accompanying article, Dr. Teusler tells something of the work which this hospital will carry forward in the new buildings. But three units remain to be erected before it can be considered complete! These are the out-patient department, the public health department, and the administration building. For the present the out-patient and public health work will be housed in the barrack buildings that have served the hospital for the past nine years; buildings which originally were supposed to have a life of only five years. It is hardly to be expected that they will prove satisfactory for many more years! Dr. Teusler, of course, is eager to proceed with the completion of the medical center as soon as funds can be secured.

1 1 1

TWO OF THE new buildings for St. Luke's International Medical Center, Tokyo, have been completed and are practically ready for occupancy. The construction is reënforced concrete with steel frames on sixty-foot piles, and for safety, ten per cent additional strength was added above the requirements of the Tokyo municipal authorities adopted after the earthquake of 1923.

The central unit includes space for ap-

proximately 275 in-patients, receiving wards, an isolation section, kitchens, and refrigeration, heating, and electrical equipment for the whole plant. On the roof is space for one hundred patients, provided with Vita glass to allow penetration of the sun's rays, and ample open-air deck space. The building is seven stories high, including the roof, and faces almost directly south that it may have a maximum of sunshine and fresh air from Tokyo Bay. All the utility and service rooms are on the north and as far as possible patients will only be accommodated on the southern side.

At right angles to this building is the College of Nursing, five stories high, with room to accommodate about two hundred nurses. The entire first floor is devoted to lecture and demonstration rooms, laboratories and library.

Finish and equipment throughout both buildings are thoroughly modern and the work has been well done. The buildings reflect the high standards developed in the United States during the past several years, and in arrangement and organization the Japan Society of Architects and Engineers conceded that it is by far the best built and appointed hospital and college of nursing in Japan.

The activities of the medical center, the buildings of which are now more than half finished, are steadily expanding. During the past few years, in addition to the regular services for two hundred inpatients, there have been developed a number of clinics in public health, which promise an even wider field of service than the work to be done within the actual walls of the new buildings.

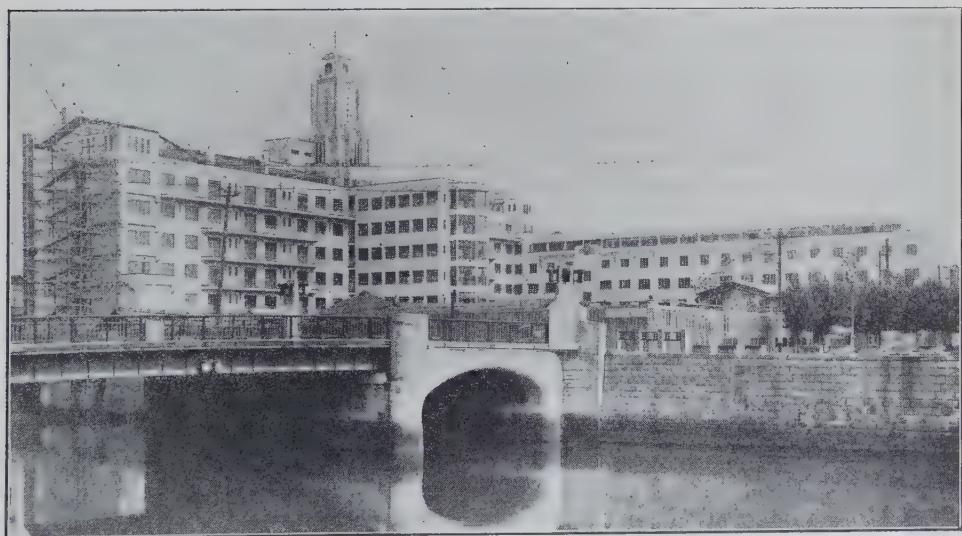
## FIRST UNITS, ST. LUKE'S HOSPITAL, COMPLETED

The Government and the municipality of Tokyo are increasingly interested in introducing modern public health protection for civilians throughout Japan, and in the not distant future there will be established in Tokyo a postgraduate school for training physicians in all the many departments of public health and industrial hygiene. The ward where St. Luke's is situated, containing approximately 130,000 people, has been assigned by the municipal authorities as the urban training center for this public health program and St. Luke's is designated to have practical control of the field training and nursing procedures. In preparation for this splendid opportunity for the expansion of St. Luke's usefulness, special efforts have been made to build up a satisfactory corps of public health nurses. There are at present thirty-one public health nurses visiting within this ward, probably the first intensive systematic program for concentrated ward service attempted in Japan.

Unique opportunities for investigation and study, as well as assistance to the poor are furnished through coöperation with the city, in maintaining a free maternity ward. This service begins with

facilities for prenatal care. Then as soon as the baby is born, it automatically becomes a member of St. Luke's infant class, in anticipation of the time when the child will be admitted to public school at six years of age. The mother is required to bring the baby at regular intervals to the well baby clinics held in one of the old barrack buildings of St. Luke's, and this medical supervision and direction in hygiene continues until the child enters school. Under an arrangement with the Government Department of Education, the eleven schools in this ward are in direct contact with the public health efforts in St. Luke's, and as rapidly as we can assume the large responsibilities involved, plans are being completed to take over each school and provide one or more nurses for daily observation and care of the children. There are approximately thirteen thousand children in these eleven schools, and an added health protection is afforded by the school clinic held each afternoon in the out-patient department.

Recently a Junior Health League was formed, in connection with this service, which promises to bring still closer together the children all through this ward



ST. LUKE'S HOSPITAL (TOKYO) UNITS TO BE DEDICATED MAY 27

Three units—the out-patient department, the public health department, and the administration building—remain to be erected before this great medical center will be complete. The units now ready are the main hospital building (left) and the College of Nurses (right).

## THE SPIRIT OF MISSIONS

in a common effort for improving health conditions.

The maternity ward operated in connection with the municipal authorities is such a success we have been asked to allow the city to rebuild the ward, to contain fifty beds, rather than the present twenty-nine, and provide room for prenatal and postnatal clinics, practical demonstrations in teaching baby feeding to mothers, and an assembly room for lectures. The city already has about two million yen appropriated for this building, and it is hoped that before long the plan may be made effective.

The medical care and nursing in the maternity service will be directly under the control of St. Luke's, but the staff salaries will be paid by the city. Included in this building will be a ward or wards for a restricted number of foundling babies. Our studies in infant nutrition, using foods available in Japan, will be continued as at present.

Plans are being carefully worked out to inaugurate effective social service for this ward. This service will coöperate with the public health work already well under way, and be a very valuable factor in strengthening the contacts with patients in the hospital and in the out-patient department.

There are at present fifty-seven doctors on the staff of St. Luke's of which four are Americans (three Japanese and one American are now in the United States for postgraduate study); there are eighty-six graduate nurses; sixty-one student nurses in the College of Nursing; and in addition the thirty-one public health nurses, and ten midwives sent by the city for a six months training period in our maternity ward. The personnel now totals 390, exclusive, of course, of the architects, engineers, draftsmen, and building supervisors in charge of construction.

Through our several active agencies in public health, hygiene, and social service, the chaplain of St. Luke's has exceptional opportunities personally to come in sympathetic touch with all classes here in

the city, and especially in this ward. Organizing a large medical center, with its many contacts with the general public, as a practical demonstration of applied Christianity, has no parallel in Japan. The placing of the cross high above the new buildings is symbolic of the fundamental motive actuating all the work in this institution. Japan has diligently searched for and acquired modern medicine from the best centers in Europe and in recent years, in England and the United States. The whole purpose, however, has been strictly scientific and the ends sought have been more the intellectual education of the specialist than the cultural, humane training of the Christian physician as we know him at his best in our western civilization. In no sense is this statement to be considered a criticism, but rather a frank expression of the actual situation of clinical medicine here in Japan today and an indication of one outstanding need that is essential to its welfare, if its development is to meet with success, as we measure success in our homeland.

Of all the opportunities that have come to St. Luke's in its thirty-odd years of effort to build up this work, no field is more promising and no service equals the possibilities contained within this situation. Without undue emphasis and facing this need as a most important part of the whole work of the medical center, Christianity is made to infiltrate and cement all the activities as they arise and are developed. For the most part, the staff are Christians and though every effort is being made to insist upon improvement and progress in the application of modern medicine to the relief of suffering humanity, this inherent need for a Christian interpretation and its practical application, is never lost sight of. The day will come when the Christian work of this institution will be its outstanding appeal to those who understand, and its most profound influence throughout this land. It is in this that the whole undertaking has its conception and its execution.

# Samuel Seabury—America's First Bishop

March 25 marks hundred and fiftieth anniversary of election in Glebe House, Woodbury, Conn., where suitable ceremonies will be held

**By the Rev. George T. Linsley, D.D.**

*Secretary, Seabury Society for the Preservation of the Glebe House*

THE GENERAL CONVENTION of 1931 appointed a joint commission to arrange for the commemoration of the sesquicentennial of the election and the consecration of Samuel Seabury as the first bishop of the Church in America. The election took place on March 25, 1783, the Feast of the Annunciation, in the Glebe House, Woodbury, Connecticut. The consequent consecration occurred November 14, 1784, in Aberdeen, Scotland.

Now one hundred and fifty years later the Church calls upon us to pause and to remember these historic events—events epochal in the life of our Church. Accordingly the joint commission in coöperation with a local Connecticut committee has planned for the observance of the election sesquicentennial. On March 25 at the Glebe House, Woodbury Connecticut, cere-

monies will be held in the election room and a pageant written especially for the occasion by Inez Temple of Hartford, Connecticut, presented. The commission also hopes that parish observances of this sesquicentennial will be held on Sunday, March 26. It is proposed that the sesquicentennial observance of the consecration falling next year on November 14, will be observed throughout the Church.

The joint commission of General Convention to which this matter has been committed is composed of: the Presiding Bishop, *ex officio*, the Bishops of Connecticut, New York, Long Island, and Ohio; the President of the House of Deputies; the Rev. F. H. Sill, the Rev. A. B. Kinsolving, the Rev. F. H. Nelson, the Rev. E. C. Chorley; Origen S. Seymour, Roswell Page, J. R. Anderson, and L. F. Monteagle.

SAMUEL SEABURY was born in Connecticut, near New London, on St. Andrew's Day, November 30, 1729, the day of Scotland's patron saint. Bishop Coxe alludes to the tradition thus:

St. Paul to seek the setting sun, they say to  
Britain prest;  
St. Andrew to old Caledon, but who still  
further West?

Seabury died in New London, February 25, 1796, in his sixty-seventh year. He was actually in Connecticut as bishop only ten years and eight months. None of his ministry before he was elected bishop was spent in Connecticut. Educated in private by his father, and in schools in Connecticut and Long Island he was graduated in 1748 from Yale College. He studied medicine in Long Island, and in Edinburgh in 1752, and after preparing for Holy Orders he was ordained deacon on St. Thomas's Day, December 21, 1753 in London; two days later he was advanced to the priesthood. For over thirty years he was a mission-

ary of the Society for the Propagation of the Gospel and served in New Brunswick, New Jersey; Jamaica, Long Island; and Westchester, New York, where he also had a classical school.

Seabury's father, having been a licentiate of the Standing Order of Congregationalism, left Yale in the exciting times of 1722, completed his course at Harvard, and was ordained in London in 1730. His son though baptized by a Congregational minister was nurtured in the Episcopal Church, and his boyhood was spent in the stormy years of the emotional upheaval incident to the preaching of Wesley and Whitefield. In the early days he was recognized as a "youth of good genius and unblemished morals and sound principles in religion," and was referred to by an eminent authority: "He has lived four years under my eye and I can truly testify of him that he is a solid, sensible, virtuous youth, and I doubt not, may in due time, do good service."



FIRST BISHOP OF CONNECTICUT  
Samuel Seabury, the first Anglican Bishop  
anywhere outside the British Isles

As the critical period of the War between the Colonies and the Mother Country approached, Seabury continued in alliance with the cause of Great Britain in accordance with his oath of allegiance at his ordination and remained loyal to the Church of England in accordance with his ordination vows. Politically he took up his pen and wrote with vigor upon political conditions and the moral obligation resulting from them, using the *nom de plume*, A Westchester Farmer. As feeling was more deeply aroused and local outbreaks more frequently occurred he was roughly treated by patriots, was obliged on occasion to keep in hiding, and was once taken to New Haven and subjected to much indignity. In the memorable year of 1776 the churches in his parish of Westchester were closed, he joined the loyalists in New York City, and ministered to the refugees in old City Hall. New York was the most quiet and loyal of all the colonies. After the desecration of his church, his school broken up, his family, a wife and six children, in distress, and himself in privation, and at times under guard, he could find greater security in the chief city. But through

the trying experiences of these exciting years his course as citizen and as minister of the Church was dignified and determined. He was firm in will, had a high sense of duty, and a brave and fearless spirit. In 1778 Sir Henry Clinton appointed him chaplain to the King's American Regiment in New York City.

This was the man selected by the group of ten of the clergy of Connecticut to go abroad for consecration as a bishop in the Church of God.

#### HISTORICAL BACKGROUND

THE FULL SIGNIFICANCE of this election and consecration will appear only by a glance at the historical background of the whole period, from the earliest settlements to the Revolution. The union of Church and State was the prevailing theory of the age in Europe. Naturally the first settlers brought this idea with them where Congregationalism became the established Church popularly called the Standing Order. But by 1690 a number of professors of the faith of the Church of England are known to have appeared in Connecticut. Several copies of the Prayer Book had been brought here. These were used by small groups of Churchmen from time to time so that the influence of the Church quietly spread. John Williams (Fourth Bishop of Connecticut) was wont to say "The Book of Common Prayer was the Church's first and best missionary." As a result of the petition of Stratford Churchmen, the English Society for the Propagation of the Gospel in Foreign Parts, in 1702 sent over two clergymen as missionaries, the Rev. George Keith and the Rev. John Talbot. Although they stayed but two years, they were the forerunners of nearly three hundred others from that date up to the Revolution who ministered up and down the coast to the thirteen Colonies. Parishes were formed here and there thus spreading the influence of the Church. This was especially true during the years around 1740 the time of the revival known as the "Great Awakening" when the wild fanaticism and great disorder in

the Congregational Church drove many sober minded people to seek refuge in the Episcopal Church, as a haven of rest and repose.

After the conversions at Yale in 1722 known as "The Dark Day" which shook Congregationalism to its depths, people began to feel grave doubts about the ordination of their ministers. During this period up to the Revolution, forty-three men crossed the ocean to receive what they felt was essential, episcopal ordination.

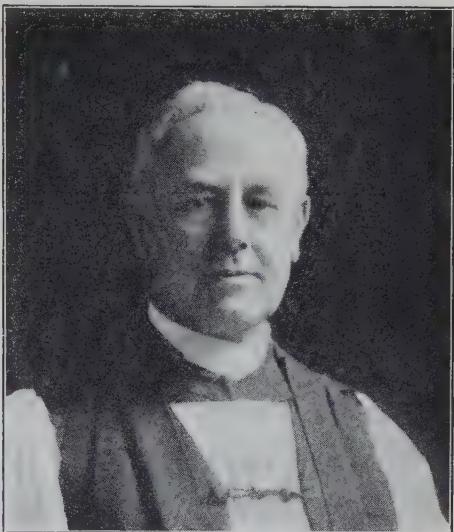
During all these years of the Church's growth, the need for a bishop was constantly and increasingly felt. Petition after petition both from clergy and laity were sent to England for a bishop, but for one reason or another no bishop came. As some one has said, "It was the long wearisome pitiful despairing effort to obtain that office without which the Church could not live."

#### THE ELECTION

THE IMMEDIATE result of the War of the Revolution was the independence of the Colonies. That happy result was secured and acknowledged, but the Church was in desolation. Thick gloom hung over the immediate prospects.

The number of clergy in Connecticut before the War in 1775 had been twenty. Now they had been reduced to fourteen. It was felt that no time should be lost. Soon after the signing of the Treaty of Peace ten of these fourteen clergy met in Woodbury, at the house of Mr. Marshall the rector, far away from the centers of influence and observation, "and the meeting was kept a profound secret, even from their most intimate friends of the laity."

Neither tradition nor history has preserved to us the names of all the ten clergymen who assembled in Woodbury on this memorable occasion and took this action fraught with such far-reaching consequences. We know, however, from written record that Marshall in whose house they met, Jarvis of Middletown, afterwards bishop, who was their secretary, and Fogg of Brooklyn, whose



PRESENT BISHOP OF CONNECTICUT  
Edward C. Acheson who is taking an active part in the Seabury Sesquicentennial

correspondence tells us what would otherwise be unknown, were among them. They were all true-hearted men.

Bishop Williams wrote fifty years ago:

We think of them as, on that Festival of the Annunciation, they knelt down in an isolation and a desolation of which we can have no knowledge, to implore the guidance of the Heavenly Mission in their counsels and efforts for that divine institution, which, because of the Incarnation, is the Body of the Lord Jesus Christ. We recognize what a venture of faith they were about to make in sending one forth to seek consecration to the episcopate, that so he might discharge the office of the bishop in the Church of God to a flock weak and despised, "scattered and peeled," and what a greater venture of faith he would make who should go forth on that errand so doubtful and uncertain. We picture to ourselves all the conditions of difficulty and discouragement by which they were surrounded. We remember that the story of succeeding years, familiar as household words to us, was hidden from them in the darkness of an unknown future. We know that they could not even have dreamed of all that was to come out of that day's doings.

There was only one thing to do, and that was to secure a bishop. For that every man present had made up his mind long before.

Their choice fell upon two men, either of whom would be suitable but neither of whom was present. Jeremiah Leam-

## THE SPIRIT OF MISSIONS



GLEBE HOUSE, WOODBURY, CT.

The rectory of John R. Marshall where the Connecticut clergy met to elect the first American bishop

ing was their first choice. He had been rector of the church at Norwalk whence he had been driven away with loss of goods and friends, and had been subjected to other hard usage, including imprisonment. He was still suffering from infirmities due to this treatment, and on account of these limitations and his age, he felt that he must decline the office.

Samuel Seabury accepted. He was fifty-four years old, in vigorous health, and in every way fitted for the work and office of a bishop.

The formal letter of their secretary addressed to the Archbishop of Canterbury contained this significant passage:

To lay the foundation for a valid and regular episcopate in America, we earnestly entreat your Grace, that in your archepiscopal character you will espouse the cause of our sinking Church, and at this important crisis afford her that relief on which her very existence depends by consecrating a Bishop for Connecticut. The person whom we have prevailed upon to offer himself to your Grace for that purpose is the Reverend Doctor Samuel Seabury, who has been the Society's worthy missionary for many years. He was born and educated in Connecticut; he is personally known to us, and we believe him to be in every way qualified for the episcopal office, and for those duties peculiar to it in the present trying and dangerous times.

"The election was a spiritual act intended to preserve the existence of the Episcopal Church in America. The office of bishop was felt by those men as necessary to the Church as the head of the body." The Glebe House in which the election took place still stands in simple dignity as an ancient landmark and a sacred shrine, wisely restored and with provision for permanent preservation. It is nothing less than the birthplace of the organized Episcopal Church in the United States.

In Trevelyan's *The American Revolution* is beautifully expressed the significance of this memorable action of "The immortal ten":

In the Spring of 1783 a little company of the clergy, men as noble as ever manned a forlorn hope, or went down to ruin for a sacred idea, assembled in a lonely Connecticut parsonage, solemnly designated Samuel Seabury as the first bishop of the American Episcopal Church and requested him to go to England for consecration.

### THE CONSECRATION

THE INTERVAL between the election and the consecration was about eighteen months. During this period, after arriving in London, Seabury found many obstacles in his path. He was indeed courteously received by the authorities of the Church but the Archbishops were embarrassed by considerations both political and religious. Parliament was also hampered. A bishop must take the oath of allegiance to the Crown.

A long correspondence between Seabury and the Connecticut clergy lingered for months. He had been more than a year in London trying to have the political obstacles removed by a change in the law. After patient waiting for the tardy action of those who had taken up his cause, with his funds nearly exhausted and after negotiations which seemed fruitless, he turned his face to Scotland. This was not only through the advice of friends but in accordance with explicit instructions from the clergy in Connecticut. There was in existence in Scotland what has been called the "Catholic remainder of the Church in

## SAMUEL SEABURY—AMERICA'S FIRST BISHOP

Scotland." The Church there was not under any restraint of Parliament. Its bishops were "non-jurors," successors to those who at the Revolution of 1688 had unwisely given a blind allegiance to James II and the House of Stuart. These bishops had been deprived of their revenues and dignity by the civil power because they refused to disown submission to the Stuarts. According to canon law they were in good standing. Their civil disability was no spiritual or ecclesiastical disability. They were consecrated bishops in the Church of God, and their Holy Orders and rightful authority were beyond question.

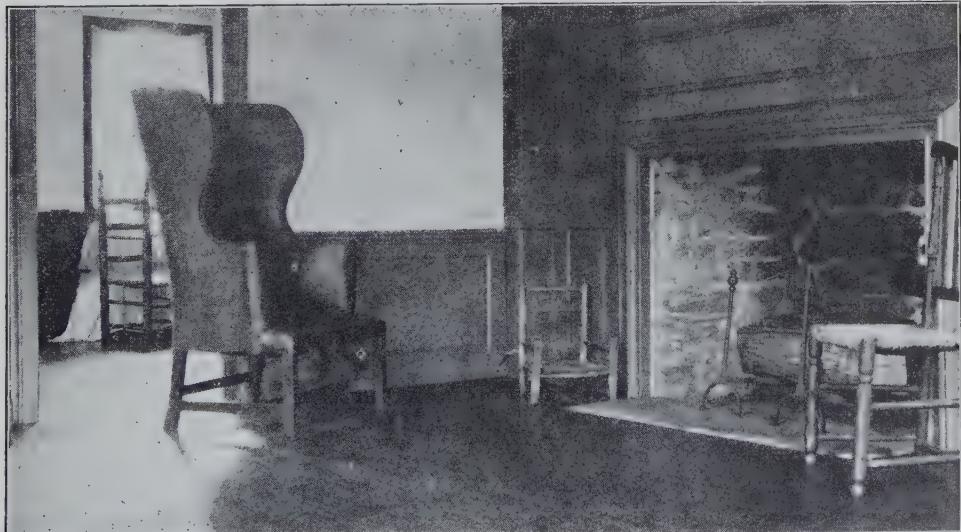
These Scottish bishops had already intimated that they would welcome his coming and receive him gladly. "Seabury found in them men after his own heart." They, like him, were members of a broken and suffering Church. They and their Church had a strange similarity to him and his. Both Churches had, through their political situations, been driven to emphasize the divine side of episcopacy. They both had their homes in the midst of a hostile community. They could meet at this time without molestation. Bishop Skinner in Aberdeen possessed a sort of private chapel,

made by throwing together the upper rooms of his modest house.

With him were associated in this momentous occurrence Robert Kilgour, the Primate and Bishop of Aberdeen, and Arthur Petris, Bishop of Moray and Ross. "The service was publicly performed, amid a considerable congregation of both clergymen and laymen, of whom all expressed great satisfaction and sympathy." There in Scotland at Aberdeen, on the fourteenth day of November, 1784, Samuel Seabury was consecrated a bishop in the Church of God, and came back to be "The apostle of the New World." Finally "the wearisome and wearing delay was over" and a "free, valid, and purely ecclesiastical episcopacy passed from the Scottish bishops into the Western World."

### THE CONCORDAT

THE DAY AFTER the consecration, a concordat was agreed upon and signed by the Scottish bishops and Bishop Seabury. By this he agreed to preserve unblemished in the New World the doctrines of the Church as they existed in Scotland. Preëminently is the Church of the United States indebted to him for the Prayer of Consecration in the



THE ROOM WHERE SAMUEL SEABURY WAS ELECTED BISHOP

The Marshall rectory is now restored by the Seabury Society for the preservation of the Glebe House and is an outstanding shrine of the Church in America

## THE SPIRIT OF MISSIONS

Communion Office. He was also responsible for preserving in their primitive order the Institution, Oblation, and Invocation.

Bishop Seabury was a typical modern working bishop. He not only ordained to the ministry, administered confirmation to large groups, making visitations for weeks at a time from one end of the State to the other, over rough roads in all sorts of weather, never missing an appointment until 1794, journeying to New York and further south to attend General Convention, visiting Rhode Island of which he also became bishop, but also in convocations with the clergy kept in touch with them individually, proving himself a "pastor pastorum" and veritable Father in God. His publications included two volumes of sermons besides charges, discourses, and pamphlets, as well as liturgical works. Though his favorite themes were churchly and theological yet he never neglected to impress upon his people the importance of practical virtue and vital personal religion.

### 1932 Lynching Record Best in Fifty Years

AN ITEM OF GOOD news which came out of 1932 was that the total number of lynchings, eight, was the lowest in the nearly fifty years for which records are available.

From 1885 to 1901 there were more than 100 lynchings a year. The number fell gradually to around twenty by 1924. Totals for 1922 to 1932 inclusive are: 57, 33, 16, 17, 30, 16, 11, 10, 21, 13, 8.

Even more cheering is the report of thirty-one instances of prevented lynch-

Bishop Seabury's consecration will always be the poetic incident in American Church history, the very first movement of the Church in Britain from an insular to a catholic position. It is to be remembered that not only was there not an Anglican bishop exercising acknowledged jurisdiction in America before Seabury, but there was not an Anglican bishop anywhere outside of the British Isles. Our fathers sending Seabury for consecration awakened the English Church to the consciousness that it had a duty to the world in extending its episcopacy beyond the shadow of its cathedrals and palaces.

In every critical question which the Church was called upon to face in those trying years of 1783-1796 as to Constitution adopted, liturgy put forth, faith preserved, truth defended, Orders vindicated, Seabury saved the day. God raised

up mighty men of affairs to do the work of founding this great Republic. He raised up other great men to organize and refound the Church in America and one of them was Bishop Seabury.

ings during 1932, cases in which there was an attempt to lynch with every human certainty of success, prevented by prompt action on the part of officials. Forty-two persons, seven white and thirty-five Negro, were thus saved from violent death at the hands of mobs.

Brief but exact details of place, date, etc., are given in the annual bulletin of the Southern Women's Association for the Prevention of Lynching (703 Standard Building, Atlanta, Georgia).

# Karok Mission Calls Forth Daily Heroism

Proposed community house for Holy Spirit Church in Orleans, Cal., will help meet urgent problem facing our workers in high Sierras

By Winifred E. Hulbert

Editorial Correspondent, THE SPIRIT OF MISSIONS

*In this third article, Miss Hulbert departs from the discussion of the larger problems facing the Indian American today, to describe one of the Church's less well-known Indian missions—the Church of the Holy Spirit, Orleans, California. Next month, in the concluding article of this series (which THE SPIRIT OF MISSIONS has arranged to assist groups studying the Indian American), Miss Hulbert will discuss Present Trends in Indian Policies.*

THE LITTLE EX-MINING town of Orleans in a remote canyon of the Klamath River of mountainous northwestern California is the site of the Church of the Holy Spirit, center of the Karok Indian Mission. The members of this church, Indian and white alike, can count on the fingers of one hand the number of visitors they have had from Church people of other States. In fact, the Karok mission, though it is in one of the most beautiful dioceses in the United States, is probably the least known of all our mission parishes. Until ten years ago, the only possible means of approach from the outside world was by horseback trails or by Indian canoe. Bishop Moreland's initial visit thirty years ago to this

corner of his then new diocese was full of first-class thrills!

Indian canoe-men (he says) took me down the Trinity River to the point just a little below Orleans where the Trinity joins the Klamath, and I finished the journey on horseback. That canoe-ride was something to be remembered! I sat in the bottom of the hollowed-out redwood log with nothing between me and sudden death but the skill of two powerful Indian paddlers. Imagine the sensation of bearing down upon the rapids, the most dangerous part of the trip! The current gripped that heavy log of a canoe and shot it forward like an arrow sped from a bow. Wings of white spray dashed up on either hand till I could not see the high gray rock walls of the canyon. . . . But before I came to the amen in my prayers, we were safe in the calmer waters beyond. Today there is nothing like the excitement of those times—or the hardships.

Today anyone, whether bishop, tourist, huntsman, or fisherman, can find access to Orleans over the Klamath River Highway, one of the most magnificent of all California's scenic routes. It leads in from the Redwood Highway on the coast, or, at its other terminal, from the Pacific Highway in the interior of the State, and one can drive in his own automobile or come as a passenger on the mail-stage which makes the two-day trip three times a week. But this is not a road for a daily commuter. From the coast it climbs the nearly



THE RT. REV. W. H. MORELAND  
Under whose leadership as Bishop of Sacramento, the Orleans mission was begun and nurtured through 30 years

## THE SPIRIT OF MISSIONS

four-thousand-foot ridge of the Coast Range, drops to the three-hundred-foot level at Orleans, and to gain the Sacramento Valley it again lifts itself over a six-thousand-foot pass in the Salmon Mountains, the pass over which in midwinter the mule that replaces the summer mail-stage plods with mulish little snowshoes strapped to his four sagacious feet. (Bishop Moreland vouches for the snowshoes, and the postman modestly admits that his animal is "a clever little artist" with them.)

There is another reason why the Karok Mission is so little known. That region, vivid enough in Bret Harte's days of the Forty-niners, has ceased to seem near or exciting. As for the Indian population it is striking neither from the point of view of tribal lore nor of Church statistics. It has almost dropped out of sight

save for the few alert Californians and others who are striving to bring these decimated tribes back into history.

A special agent sent to investigate conditions of California Indians twenty-five years ago, wrote: ". . . missionary matters are usually left to the home missionary boards situated mostly in New York. From these we are seemingly much farther removed than China." The fact that Bishop Moreland was being allowed then, and for still another half-dozen years, just five hundred dollars per annum for his share of the work of Christianizing twelve thousand Indians in the valleys of his diocese of twenty-six counties, tells a complete story. Matters are somewhat different now. Bishop Moreland's dream of a Karok League of supporters in the East, similar to the Niobrara League which, he says, held up

### Bishop Moreland Comments on Orleans Mission

THE SPARSELY SETTLED, mountainous conditions of this region are probably permanent. No large increase of population is possible. Therefore the Church's work must be chiefly personal, kindly, sympathetic, dealing with individuals. A warm hearted priest, a hospitable rectory, a shepherd seeking scattered sheep on the mountain trails, are essential. Then would come a Community House, where everybody for miles around, especially young folk, may have happy times amid refined surroundings. We have the land for this house alongside the rectory.

A small emergency hospital could be managed as long as the resident priest was also physician and surgeon, as now, but in case of his removal medical work would cease.

Through many years our Church has pioneered in these high Sierras, building up traditions of high Christian living, manifesting the love of Christ in the sacrifices of true men of God. The names of Shea, Baker, Pearson, are held in reverence everywhere, for these men toiled and bore burdens for the people. Dr. Silk with Mrs. Silk are following worthily in the footsteps of these builders.

The beautiful little church shines like a star in the lovely sky. Its bell calls to worship. The appointments, altar, vestments, are unusually complete. Services are conducted with deep reverence. This has a lasting influence, especially on the growing generation.

Thirty years ago I took an orphan girl whom I had baptized, upon the death of the Indian mother, to the Church's orphanage in San Francisco. Now that little Indian girl is a full professed sister of the Order of St. Saviour, herself training children in love of Jesus.

So one plants, another waters, and God gives the increase.

## KAROK MISSION CALLS FORTH DAILY HEROISM



ORLEANS, CALIFORNIA, AS SEEN FROM UPSTREAM  
The Church of the Holy Spirit is the center for thirteen missions in this valley which  
is 115 miles long and never more than a mile wide

Bishop Hare's hands so effectively, has come partly true through the loyalty of the Indian Hope Association in Philadelphia. But the Church at large probably is little aware even today of the Church of the Holy Spirit at Orleans.

As a matter of fact, the Karok Mission is both near and exciting. It is near because of the similarity of its problems with those of our very isolated country communities anywhere. And it is exciting both because of the stirring natural beauty in which it is situated and because of the steady daily heroism of human lives.

The Chinese proverb, "One seeing is worth a hundred hearings," applies particularly to out-of-the-way places like this mission. Anyone who has the good fortune to make the trip will be amply repaid. I went in by the mail-stage from Orick on the Redwood Highway. The road very quickly began its climb up a shoulder of the Coast Range, into primeval woods that dwarf nearly everything else on this continent or in Europe. We ground our way up in low gear between great boles of redwoods that had been saplings in the days of King Alfred, and whose crests were lost in the sea of

feathery green overhead. Enormous Douglas firs marched up the mountain slope with them, straight as arrows. At the foot of these superb forest giants, grew ferns of many kinds, and in the sunny open spaces, berry and nut bushes, grasses and wild iris. The drop down to the Klamath Valley was breath-taking, and the winding climb along the beautiful river gorge, uniquely exciting.

After seven hours we arrived in Orleans, where the highway crosses over a new steel bridge to follow the opposite bank of the river. Once Orleans was the seat for a large county (since divided), the center of some of the richest placer-mining in California, with a population of several hundred whites and still more Indians. Now Orleans with but forty souls, consists of a post office, two general stores, a garage and filling station, a small hotel whose office walls are hung with trophies of the hunt, an elementary school, four dwelling houses, and a station of the Forestry Service (which has charge of the Klamath National Forest). There is also the Church of the Holy Spirit and the rectory, from which radiates as much work as is possible under mountain conditions to twelve other smaller clusters of

## THE SPIRIT OF MISSIONS



THE HOLY SPIRIT CHURCH, ORLEANS  
Famous as the Parcel Post Church, the services  
in this little shrine have a lasting influence

Indian homes in this parish which, as a former rector writes, is 115 miles long and never more than a mile wide.

The story of the Church of the Holy Spirit cannot be told without mention of Indian Fannie. It was this old medicine-woman of eighty-odd years who provided the land for this mission, and through her life one learns the history of Orleans.

In Indian Fannie's girlhood, Orleans had been the site of Panamenik, one of the three villages of the Karok Indians. Life had been simple and peaceful, for the Karoks were never warriors and lived by hunting, fishing, and gathering roots, berries, and nuts. Some of the most beautiful basketry in the world was made out of hazel shoots, the rootlets of jack-pine, and fern stems, by the women of the tribe.

Once every year a series of solemn ceremonials was held, in which the Panamenik people symbolized "the making of the world." There were lesser dances and games, too. And then there was the medicine craft, whose devotees were usually women. Fannie herself became one, learning the plants and roots which had been put on the mountainside for the healing of man, and memorizing

the requisite charms and the dances.

It was during Fannie's young womanhood that the white man first appeared from the East. Rumors came over the mountain that four hundred chiefs, at many council fires, had made promises with a Great White Chief. The Indians were to give up their claim to the land, and in return the White Chief was to give certain reservations to be theirs "forever," two million dollars in money as payment, schools to teach their children, and men to instruct the Indians in new crafts.

About this time also other white men came over the mountains into the Klamath and other valleys. These men carried picks and shovels, and they fell to digging madly for the shining dust which the Indians had seen in the river gravel. Keeping their promises, many Indians gave up their land, expecting from Washington, land, money, and schools which never came. For the news of gold rode hard on the heels of the couriers who carried the treaties, and the Senate listened and laid aside the Indians' papers for fifty-two years.

Fannie was an old woman of seventy before she again heard talk of treaties. And by that time, the population of her race in northern California had decreased by ninety-four per cent, and most of those who remained were bands which had fought and been given reservations to keep them quiet.

As for herself, Fannie had seen some good men come to Panamenik. She herself had given hospitality for years to one, the cousin of the president of a great university in the East. She had also seen bad men, men who had brought unspeakable degradation to many of her people. Then came the call of the silver mines in Nevada, which lured away most of the worst and some of the best, and left the town little more than a shell of what it had been.

Twenty years ago Fannie saw Bishop Moreland, who had been invited to come by the wife of the manager of the mining company there. Then in 1914, when Fannie was seventy-eight, the first mis-

## KAROK MISSION CALLS FORTH DAILY HEROISM

sionary appeared, the Rev. John E. Shea and his wife. Two years earlier they had started their ministry at a point up the river, and had walked the last thirty-seven miles of the way because they had spent the last of their traveling funds on medicines and supplies for the Indians. Now in 1914, in answer to a plea from Orleans, they had come to this more central spot. Soon the Bishop decided that a church could be built.

The plot which he desired was owned by a mining company with headquarters in New York. Thus while on an eastern trip, the Bishop approached the owner in his office in an imposing building on lower Broadway. The request was met with a curt refusal. Even though the land might be "mined out," who knew what lay farther beneath?

But Indian Fannie knew the Bishop's disappointment. She owned, or thought that she owned, the acre on which her home was built; had it not been her people's property for a long time. And the deed which transferred it on paper to the Forestry Service had never been enforced. One day she therefore asked the Bishop to come to her house, and through an interpreter told him that she wished to give half of her land for "God's house." Not one cent would she take in return. But she accepted the new little cabin which the mission built for her on the remaining half acre, equipped with running water, a luxury she had never had and which was dear to her heart. At the consecration of the church in 1916, Fannie, then eighty-two years old, was baptized by Bishop Moreland.

There have been few changes in the Karok Mission since those days. Twelve adults and some forty or fifty children are regular attendants at the mission church. The town limits extend six miles below and nine miles above, with a total population of four hundred. Some of these are reached by the busy missionary, the Rev. C. W. Silk, M.D., a graduate of McGill University, whose skill as a surgeon makes him in constant demand up and down the valley. Mrs. Silk, a trained nurse, is a valuable person in the



FROM OUR ORLEANS SUNDAY SCHOOL  
Twelve adults and forty or fifty children are regular attendants at the mission church

rectory, and the mission car is constantly on the road. For a time a woman worker also was stationed at Orleans.

There are plenty of problems to be faced especially by the young people at Orleans.

If they want to go to high school, they must leave home.

If they are trained for any trades, they will have to look outside this narrow valley for jobs.

There is almost no opportunity for recreation; an old Indian "stick game" (slightly similar to hockey) is occasionally played; the old Brush Dance, once a sacred ceremonial for the cure of the sick, is sometimes held. Then the ancient regalia of white deerskin suits and woodpecker headdresses are brought out of the fiber trunks for the festivity. Dances have been held in the school-house, but unforeseen difficulties necessitated their abandonment.

Occupations in the mountain-locked valley are very few. A few men have fields of hay, vegetable gardens, peach and apple trees. A well-to-do Englishman with a fine Indian wife (he being the layman in charge of the church when the rector is absent, and she being the

## THE SPIRIT OF MISSIONS

president of the Elizabeth Shea Guild of women) also manages a small sawmill. During the years when the highway was being put through the mountains, there was road work, and there are still some men who pan for gold, making about a dollar or two a day, very rarely striking a real pocket yielding perhaps a thousand dollars.

The Forestry Service is using Indians in different capacities. The ranger in charge of Orleans finds that they make good fire patrols, because they do not object to the long, lonely days of vigil at the fire stations in the deep woods. They also make excellent fire-fighters, because they are quick at finding the trails, and they stand by the fire-fighting force until the last spark is out.

In spite of the effects of the depression, there is little dire poverty on the Klamath. Certain California counties have for some time instructed county relief agents to take care of resident Indians who have no claim on the Government, and although ten or twelve dollars a month is not much, it tides over the worst cases of need.

The time is coming in the not distant future when California will take over the supervision of all educational, medical, and social welfare for her Indians. That

will not effect much of a change at Orleans, although it will in the Hoopa Valley a few miles below, where is situated one of the two reservations in the northern part of the State. Friends of the Indians feel that there are still many white residents who need to be converted to a more friendly attitude towards their Indian neighbors. But at Orleans there has been such intermingling for so many years that the divisions of feeling are more those of the cliques that are found in any small, isolated group of people than they are of actual racial prejudice.

In surveying the field to know where and how the Church can best minister to the needs of the people here, it has been decided to build the Community House desired by the Bishop for the last ten years. Of all evils, the lack of proper recreation is one of the most undermining. Meantime the work of keeping in touch with as many families as possible goes on, both at Orleans and beyond. And as long as there is a mission on the Klamath, grateful reception will be awaiting the chests of medicine, the boxes of clothing for the very poor, and the gifts at Christmas for the children of the entire neighborhood which friends of the Orleans missions have from time to time been sending.

## St. Lioba's Mission in Wuhu Cares for the Poor

OVER TWENTY-TWO thousand medical treatments were given to poor people at St. Lioba's Mission, Wuhu, China, for conditions resulting from last year's flood. All were paid for from proceeds of the industrial work directed by the mission. When you buy some of the gay Chinese embroidered articles made at the mission, you may assume that you have perhaps saved a life or prevented an illness. B. Woodward Lanphear, who has carried much of the business management of the industrial work, writes:

It is great to be able to give these very poor people the medical attention they so sorely need. In spite of the severe cholera epidemic

all about us last summer, we had only five cases—four at the very start of the epidemic and one man who refused to be inoculated. This record was due to the splendid work of Sister Constance and her nurses in giving inoculations throughout the neighborhood.

The industrial work, although it meant a big struggle to keep things going and make ends meet, has kept our women at work every day, and thus the people about us have had enough food to eat. And the Sisters have kept their fine Christian school going. Such a fine group of children as we have had, over one hundred children of the industrial workers.

And our beautiful church has been packed at every service, Christmas Eve and Easter morning being especially inspiring.

Our people are working hard to become self-supporting and are making progress.

# Good Friday Offering Aids Holy Places

New and intimate relationship between Jerusalem and the East Mission and our Church gives renewed stimulus for generous support of work

**By the Rev. William Chauncey Emhardt, S.T.D.**

*Counselor, Commission on Ecclesiastical Relations*

GOOD FRIDAY BRINGS to us recollections of the tragedy of the Cross, and causes us to visualize the place and surroundings of the Crucifixion. For more than twenty years the custom of the Church has led to the consideration of the needs of that body of Christians who, amid trial and persecution, have persevered in their worship of the Divine Master, and have preserved the sacred places of the Holy Land for future generations.

When an offering for the holy places was first instituted, Palestine, Syria, Mesopotamia (Iraq) were still under the rule of the Turk. But for the past fifteen years Christians in these freed lands have been endeavoring to gird themselves for their real mission among their Moslem neighbors, despite the impoverished condition in which they found themselves.

In Jerusalem it has been the policy of the Jerusalem and the East Mission to contribute a little (mostly in the nature of leadership) in aid of those who are doing so much to reestablish themselves despite their poverty.

The Rev. C. T. Bridgeman in his work in the Armenian Seminary has seen those who have come to him as mere youths, develop into manhood,

and as priests of the Church go out as leaders among their people. Until recently these efforts were directed largely toward the Armenians in connection with the Theological Seminary of St. James; and towards the Syrian Jacobites in Jerusalem. In addition, successful schools have been conducted among the Arabic-speaking Orthodox in Trans-Jordania.

Recently the Jerusalem and the East Mission has enlarged its scope in order to provide for theological training of Orthodox clergy (especially Arabic-speaking) in the monastery associated with the Church of the Holy Sepulchre. This has been the goal toward which the Orthodox patriarchate has been striving since the war, but heretofore involved financial conditions have prevented them from drawing upon their meager means.

Again, we were asked merely to cooperate in a small way through leadership with those who are prepared to make great sacrifices for the sake of a better educated priesthood.

The work in Mosul at present represents effort in a country that is experiencing a turmoil of transition from a British Mandate to that of an independent government.

Of this work carried on by the Rev.

## Provincial Secretaries

*For the Good Friday Offering*

- I. THE REV. WILLIAM SMITH, Worcester, Massachusetts.
- II. THE REV. WILLIAM O. LESLIE, jr., Newark, New Jersey.
- III. THE REV. S. W. CURRAN, Washington, D. C.
- IV. THE REV. ROBERT E. GRIBBIN, Winston-Salem, North Carolina.
- V. THE REV. R. EVERETT CARR, Chicago, Illinois.
- VI. THE REV. FREDERICK D. BUTLER, St. Paul, Minnesota.
- VII. THE REV. CLAUDE W. SPOUSE, Kansas City, Missouri.
- VIII. FREDERIC M. LEE, San Francisco, California.

## THE SPIRIT OF MISSIONS

John B. Panfil, the Bishop of Jerusalem wrote recently to the Presiding Bishop:

I have returned from Iraq . . . where I found the Rev. John B. Panfil carrying out his difficult task with the Assyrians with understanding, energy, and sympathy. His moderating influence is recognized both by the Government (British and Iraq), and the Assyrians. I feel he should be supported.

Despite the turmoil in Iraq, our missionary finds much to do, and could do much more were funds available. His first responsibility is to the Assyrian Church, which finds itself submerged in the depths of great difficulties. The Assyrians were chosen by the British Government during the mandate, as the special British guard, to police the country and uphold British rule. While this gave them an established position with Great Britain in control, it places them in an unenviable position now that Great Britain has withdrawn; and those over whom they had exercised police authority, now in control. Misunderstandings arise daily between Arab and Assyrian, and among the Assyrians themselves, as to the policy they should choose in their present distress. As the Bishop in Jerusalem has indicated, our missionary has exerted a moderating influence.

In addition, the work in Mosul assumes several aspects:

I. *Theological training.* Last year there were under the direction of Mr. Panfil, nine students selected for the priesthood. These have been under his care for several years, having received their academic training from him.

II. *Secondary education.* Excellent secondary schools, evoking the commendation of both British and Arabic officials, have been maintained. They serve about two hundred children, while in over twenty neighboring villages small schools are conducted. The mission bears a part of their expense, the remainder being met by the payment of a small fee of four annas (ten cents) a month for each child. Sometimes payment is received in supplies or services. This method of sharing the expense is, of course, a step towards self-support.

III. *Health.* Conditions in Mesopotamia are very detrimental to the health of mountain people, such as the Assyrians. There has been

a constant fight against malaria. The mission has endeavored to give a small amount of medical aid. It has also been able to supply supplemental feeding for infants, among whom the mortality was formerly about ninety per cent.

IV. *Industrial Work.* To meet the dire need of Assyrian women and girls for employment, a small industrial plant has been established in which the girls are taught rug weaving and other forms of handwork.

A radical change has occurred in the ecclesiastical oversight of the mission in Mosul. Iraq, formerly under the immediate jurisdiction of the Archbishop of Canterbury, now has been transferred to the jurisdiction of the Bishop in Jerusalem. This corrects the former spiritual isolation of our chaplain. Heretofore his relationship to his bishop has been casual and impersonal; there was no episcopal visitation or direct episcopal oversight and responsibility. This has now been changed.

Furthermore, the relation of our Church to the Jerusalem and the East Mission has become more intimate than in the past. All relationships now center in our Presiding Bishop. He nominates the honorary canon of the Collegiate Church of Saint George in Jerusalem (commonly called the Cathedral), he appoints three vice-presidents of the council, and all secretaries acting in the interest of the Jerusalem and the East Mission in the United States.

It is hoped that the fact that we have three bishops now connected organically with the mission will stimulate interest in those parishes which have heretofore not contributed to the Good Friday Offering.

The Good Friday Offering, as the only corporate offering of the Church recognized by General Convention that has nothing to do with national budgets and quotas, is an opportunity to contribute to the aid of afflicted Churches in Gospel lands. It invites the offering of all who gather before the Cross on the Day of the Crucifixion.

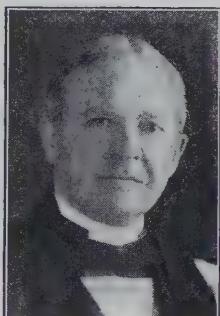
Next Month—The Story of Sewanee Hospital by Mrs. G. B. Myers

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field

## A Lenten Offering Message from the Presiding Bishop



DEAR CHURCH SCHOOL MEMBER:

I wish I knew your name, for I want to make this a very personal message.

I am on the point of leaving to visit our missions in the Philippines, Japan, and China, where we are trying to help millions of boys and girls to find, to love, and to serve our Lord and Saviour, Jesus Christ.

Throughout Lent you will be making your gifts for the children of these lands. The need for money is greater than ever. Will you not have these children and me in your thoughts and prayers as I journey? I shall be remembering you and your effort to extend our Lord's Kingdom. May His blessing rest upon you.

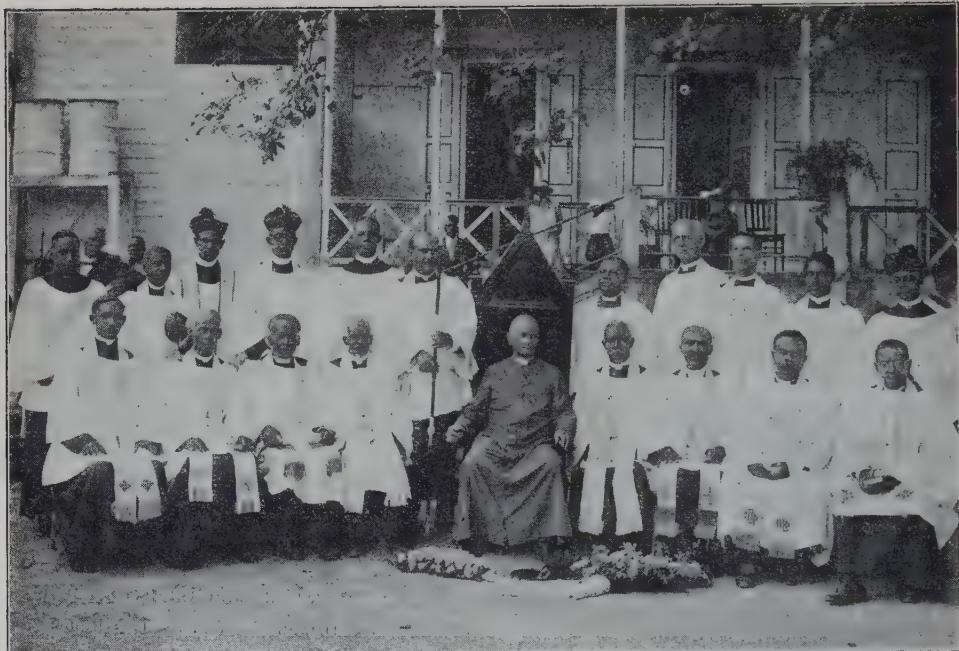
Affectionately,

A handwritten signature in cursive script, appearing to read "J. Andrew Kemper". The signature is written over a stylized, open circle.

March 1, 1933.

Presiding Bishop.

*This message has been sent to Church schools which ordered Lenten Offering Boxes with the request that the message be presented in the name of the Presiding Bishop to each pupil receiving the box or participating in any way in the Offering. Other schools may secure the message upon request to the Church Missions House.*



**BISHOP CARSON HONORED ON TENTH ANNIVERSARY OF CONSECRATION**  
The special celebration in which the Bishop of Haiti was honored by both Church and State for his decade's service was an important part of the annual convocation of the missionary district



**PREPARING THE GARDEN, ST. MARK'S SCHOOL, NENANA, ALASKA**  
Although the growing season is short, the school garden, largely cared for by the children, produces giant vegetables. It is not unusual to have the ground white with snow a few days after the harvest



PLAYGROUND, HOLY TRINITY KINDERGARTEN, FUKUI, JAPAN

This is one of the nineteen kindergartens ministering to nearly 800 little boys and girls which are conducted by the Church in the Missionary District of Kyoto. The Rt. Rev. Shirley H. Nichols is the Bishop



CONFIRMATION CLASS OF MOUNTAINEERS, SHELBIA, KENTUCKY

On January 10, the Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, confirmed this group of thirty-two, the largest ever presented in the mountains and the result of the efforts of the Rev. Gerald H. Catlin

# Sunday School Teachers of the Dioce



The Diocese of Tokyo which is one of the two independent dioceses of the *Nippon Sei Ko Kwai* created in 1923, comprises 25 congregations totaling 4,600 members served

# of Tokyo Hold Convention in Nikko

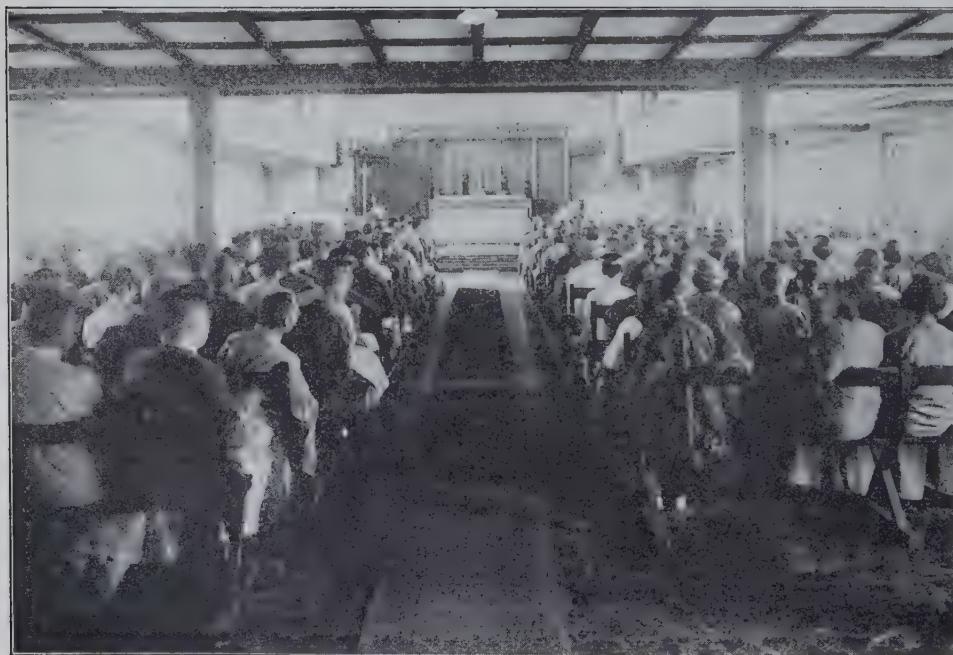


30 Japanese clergy. Nineteen congregations have either buildings or lots, but not both, while 10 are self-supporting. The Bishop is the Rt. Rev. P. Y. Matsui, D.D.



*SOCIEDAD DE JOVENES EPISCOPALES, CIEGO DE AVILA, CUBA*

One of the younger missions in the Province of Cienfuegos cared for by the Ven. J. H. Townsend, this place has a Sunday school of 150. The Young People's Society has thirty-five members



*Courtesy, The American Bible Society*

AMERICAN BIBLE SOCIETY CELEBRATES CENTENNIAL OF WORK IN CHINA

The opening service in the Wuhan cities (Hankow, Wuchang, and Hanyang) was conducted by the Rt. Rev. A. A. Gilman, Suffragan Bishop of Hankow, in Trinity Church, Wuchang. Gen. Chang Chih-kiang spoke



ST. PHILIP'S-IN-THE-DESERT, HAWTHORNE, NEVADA

The material fabric of this mission near a Government ammunition depot in a town which had been without a church for sixty years, was recently completed by the addition of a chancel. Charlotte L. Brown is the resident missionary



THE CRUSADERS AT ST. PHILIP'S, HAWTHORNE, NEVADA

This club for boys, five to twelve years old, is but one activity carried on by Miss Brown and her assistant, Edith Smith. Others are a Y.P.F. with over 20 members and a G.F.S. branch with 26

## SANCTUARY

**H**O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat. . . . Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?

*Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?*

*Repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men.*

**I**S IT NOT POSSIBLE that this Lent more than ever before may be a time of refreshment, of penitence, and of intercession not only on our own behalf but for country and world and Church?

**T**HE POWER of the Father guide us.  
The wisdom of the Son enlighten us.  
The working of the Spirit quicken us.

**O**MOST LOVING FATHER, who wildest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord.

**O**LORD OUR GOVERNOR, whose glory is in all the world; we commend this nation to thy merciful care, that being guided by thy providence, we may dwell secure in thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will; through Jesus Christ our Lord.

**A**LMIGHTY GOD, our heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ.

**O**GRACIOUS FATHER, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

# Along the Yukon with the Pelican IV

During 77-day cruise on interior Alaska waters  
Bishop Bentley baptized 37 and confirmed 27  
persons and held services in many isolated spots

By the Rt. Rev. John Boyd Bentley, D.D.

*Suffragan Bishop of Alaska, 1931-*

## PART Two—CONCLUSION

**L**AST month Bishop Bentley told of the cruise of the Pelican IV from Nenana to Fairbanks, Minto, Tanana, and Ruby, with stops at isolated camps along the Koyukuk River. With whistle blowing the launch reached Allakaket, at which point the narrative now continues.

ESTELLE WILCOX and Mildred Boyes were out to greet us. There were few natives in the village, but they came in before Sunday. The next two days we were busy unloading the freight and placing it in the mission storeroom, and in cleaning up the boat for the voyage down stream. Soon the people began to come in from their camps and presently the village was busy with life. The chief had the people out cutting grass and weeds and cleaning up the village street.

On Sunday there were several services, with baptisms and confirmations and, of course, the Holy Communion. Then there were marriages to be performed and many conferences and pow-wows. The people had had a hard winter. Fur had been scarce and what the people did bring in brought a very low price at the stores, due to the depression "outside." But they were all well and the chief spoke with confidence and cheerfulness of the future. Their fathers had lived on the country before white men came and he assured me that if forced to do so he and his people could do the same thing again. These are a sturdy and independent people who want the services of the Church and who have shown their appreciation of what has been done for them.

Founded by Hudson Stuck and Bishop

Rowe, this post has always been served by two women. A teacher and a nurse are kept here and the work goes forward under their care. One cannot leave Allakaket without speaking of that sainted woman who was entrusted with the responsibility of opening our work at this station and who by her remarkable service endeared herself to all the people of that region. Deaconess Clara Carter is one of the great names in the long list of Alaskan workers. After her retirement from the field she became the head of the Church Training School in Philadelphia and while there influenced many a young woman to offer herself for service in Alaska. Today, many of Deaconess Carter's girls are holding positions of importance in the field.

Miss Hill and Miss Kay had to be left behind when we prepared to leave. Miss Wilcox and Miss Boyes were to be relieved. Saying farewell is always hard and in this instance it was especially so. We knew that it would be a year, perhaps, before these women would see another white woman, certainly six or eight months before they would see another Church worker. And so with heavy hearts, if with smiling faces, good-byes were said and we commenced our journey back to the Yukon.

At Hughes we stopped for a time while Miss Boyes attended to some sick children and I baptized five. All along the way we stopped at each camp to baptize a child or to hold brief services. Often, this was the only opportunity these people had had during the year to attend a Church service. It was on this run

down the Koyukuk that we encountered one of the worst electrical storms I have ever seen in Alaska. Lightning played savagely all around us while the thunder made a veritable cannonade. Meanwhile, rain fell in torrents and a high wind lashed the river into waves that had to be respected.

At this season of the year it is light all night in these latitudes and one can travel as late or as early as he may care to. Our rule was to rise about seven and run for an hour while breakfast was being prepared. Then we would tie up to have breakfast and say morning prayers. Again, at noon there came a brief halt for dinner and another short stop for supper in the early evening. About nine we began to look for a safe place to tie up for the night. After evening prayers we were free to turn in and get a good sleep. In this way the long trip did not grow to be a strain on those who were on duty. We could have made better time by running during meals and late into the night, but such a schedule would have told soon upon those who had to stand such long watches.

The run down to Koyukuk Mouth was made in something less than half the

time it took us to go up against the current. At the mouth we left Miss Wilcox to take steamer to Nenana on her way "outside." Miss Boyes also left us to go to Fairbanks for medical attention. Just below Koyukuk Station we stopped at Nulato to speak to the Jesuit Fathers and the Roman Catholic Sisters who maintain a native mission there. Again, there was a brief halt at Kaltag while I called on the Jesuit Father at that station. From there to Anvik we made a few stops and the time passed quickly. The channel holds the right bank for most of the way. Mountains flanked our course on the right hand, adding much to the beauty of this part of the Yukon.

We arrived at Anvik early in the evening and were delighted to be among old friends again. Miss Bartberger was glad to be back at her post and the staff and children gave her a royal welcome. Anvik must always be a holy place in the annals of the Alaska Mission. The first station of our Church in Alaska, it was for forty-three years the care and charge of the Rev. John W. Chapman. Today it is under the care of his son, the Rev. Henry H. Chapman.

On Sunday there were the usual services. During the following week Mr. Chapman joined us on the *Pelican IV* for a four-day trip to the villages on the Shageluk Slough. Stops were made at Holy Cross, Shageluk, and Hologichaket, and at many camps along the river. There were several baptisms and several celebrations of the Holy Communion for people who seldom have this privilege. We returned to Anvik just in time for the Sunday services and for the Fourth of July celebration on the following day.

The Rev. Warren R. Fenn, who had been left at Fairbanks and who had served for two weeks at Nenana, had now joined us, so we had three clergymen in the chancel for the Sunday services. Mr. Fenn had come to relieve Mr. Chapman, who was about to leave on furlough.

It was hard to leave Anvik, Mrs. Bentley and I had spent four years there in the beginning of my ministry. They had



PELICAN IV NEARING NENANA

Sturdy craft which carried Bishop Bentley on 4,000-mile cruise of interior Alaskan stations

## ALONG THE YUKON WITH THE PELICAN IV

been very happy years and now, we found it hard, as always, to turn our backs and say good-bye. But laden with good things to eat and the kind wishes of the community we pushed off and turned the bow of the *Pelican IV* upstream to begin our long grind of over a thousand miles to Eagle on the Canadian boundary. Not far above Anvik we stopped for the night near a woodchopper's camp. There we baptized five little boys of this man and made arrangements for the two oldest boys to enter Christ Church Mission at Anvik. These people live away from any community for the greater part of the year and were glad to see us and to have their children baptized.

On our journey up-river we stopped at many camps and villages and towns. Perhaps there was a baby to baptize; perhaps a young man or young woman to be confirmed; or, there was a celebration of the Holy Communion for people who seldom have the opportunity to attend service in a mission church. Often, there was only a brief stop to inquire after the welfare of the people, or the fishing.

At Tanana we were joined by Anna V. Silberberg, of our staff at St. Mark's Mission, Nenana. Miss Silberberg had come down at my request and made the rest of the journey with us in order that she might minister to the sick in the camps along the way. She made a valuable addition to our ship's company.

Forty miles above Tanana on the Yukon River we stopped for the night at the rapids. Here the river flows angrily over a great chain of rocks that all but closes the channel to the passage of boats of any size. For years it has been a favorite fishing ground for the natives of Tanana. One day was spent here in holding services and attending to the sick. Whooping cough had swept this part of the river in the early spring and Miss Silberberg was kept busy attending to the needs of the children who had not fully recovered from this dread disease.

Near Rampart we found many people of our Church in their summer fish camps and, in one afternoon, baptized seven.



THEIR FIRST PARKAS  
Little pupils in Christ Church School, Anvik, our oldest Alaska mission

At Beaver we were joined by the Rev. Merritt F. Williams, priest-in-charge of St. Stephen's Mission, Fort Yukon. Mr. Williams had come down from Fort Yukon in his own boat to escort us up-river to his post.

From Beaver to Circle, a distance of about two hundred miles, the Yukon flows through a great flat region known as the Yukon Flats. It would be hard to imagine a more dreary stretch of river. The channel, that above Circle, is confined by steep mountains on either hand that lend beauty to the journey, here spreads out over a wide area, dividing into a multitude of smaller channels. The traveler is bewildered by this perfect maze of islands and currents and sand bars. There are few landmarks so that to the stranger it all looks much alike and he cannot tell how far he has come, how far he has to go, nor can he always tell where he is. It takes skill of a high order and it takes a lifetime of careful experience to run these swift and dangerous channels.

Our visit at Fort Yukon was busy if brief. There were the usual services. Then came conferences with the staff and visits to the hospital. The great event

## THE SPIRIT OF MISSIONS

of this visitation came on Sunday afternoon when Mr. Williams was united in marriage to Lucy O. Cornell of the nursing staff of the Hudson Stuck Memorial Hospital. The steamer *Yukon* had arrived that morning and the master had agreed to wait over four hours so that the young couple could be married and leave on his ship. Where else but in Alaska could you find a ship that would delay her sailing to allow two young people to be married?

From Fort Yukon we pushed on to Circle where we found old friends and held services in the little log chapel for the people. Mr. Kippenbrock and friends from Fairbanks had driven over the Steese Highway to meet us here. Once Circle was a community of perhaps five thousand people, but today half-a-dozen whites and half-a-hundred natives form the population. But what they lack in numbers they make up in hospitality, and one wishes that more could be done for them.

The trip from Circle to Eagle is over a beautiful stretch of the Yukon. The channel is confined by bold bluffs and mountains that flank the river on either hand. The cabins of prospectors and trappers are to be seen every fifteen or twenty miles. At many of these places we stopped to inquire after the health of the occupants. I am much indebted to many of these men for courtesies shown me in a journey I made this way two winters ago. Game was plentiful here. Many bears were seen along the banks, and one night while we were tied up against a rock bluff we were awakened by a shower of small stones that had been started by the hoofs of caribou. These animals had swum the river and had climbed the bluff behind us, their hoofs sending down showers of loose gravel and rock as they ascended. Next morning a sand bar across the river from us was lined with caribou, about to take to the river. One is mystified at this instinct that causes wild life to come and go, to

cross and recross great streams like the Yukon, and that sometimes at a season when ice will be running and when many of the poor beasts must perish in the moving, grinding mass.

At Eagle we were delighted to see the Fullertons and to find A. Kathleen Thompson of the staff at St. Mark's, Nenana. Miss Thompson had "come in" from furlough and was to accompany us back to Nenana. There was every evidence that Mr. and Mrs. Fullerton had been busy. Gardens were in full bloom, the church and vicarage were in perfect order, and the church property was neat and clean. I was proud to belong to an organization that took such pride in its property. On Sunday there were services at the native chapel. That evening I spoke to the white townspeople.

Our trip down river from Eagle to Tanana and then up the Tanana to Nenana was made in good time. One Sunday was spent at Fort Yukon on the return, one Sunday was spent at Tanana. Two boys were taken on board and carried to St. Mark's Mission, Nenana, to be entered in the boarding school.

On August 18, we arrived at Nenana. It was good to be home again. It was good to find the staff and children of St. Mark's Mission well and to be taken into their midst again. We went at once to the church where thanksgiving was said for our safe journey and prayers were offered for the Church and her missions.

We had been gone seventy-seven days; had traveled nearly four thousand miles; had twice passed within the Arctic Circle; had visited all our mission stations in the interior save one; had visited many camps and villages; had baptized thirty-seven and confirmed twenty-seven; had conducted many services in out of the way places; and had carried several workers to their stations and had brought out several; had transported all together twenty-two people; and had come home safe and sound. We felt we had much for which to be thankful.

Next Month—Liberia and the League of Nations by Thos. Jesse Jones

# What It Means to Me to Be a Christian

Prominent Chinese layman, active in parochial, diocesan, and general Church affairs, tells of his efforts to serve Christ in everyday life

By Archie T. L. Tsen

President, Board of Missions, *Chung Hua Sheng Kung Hui*

I WAS BORN OF poor parents in a Christian family of the primitive type. In the early days of the Church in Central China, people were received into the Church and baptized (as in the days of the Apostles) on confession of Jesus Christ as their Saviour and not as they are now after careful preparation covering a period of several months as catechumens.

My father had not intended to become a Christian. Soon after his marriage and fresh from the country, he enlisted in the army and was sent to Shensi (the present missionary district of the *Chung Hua Sheng Kung Hui*) to put down a Mohammedan rebellion. Away from home for some twelve or thirteen years, he rose from a common soldier to be an officer. When he was discharged, with a commission and savings of about one thousand cash, he intended to return home where (with the necessary funds) his commission would have enabled him to be the chief military officer in Hankow. But unfortunately (or fortunately) he fell sick on the way home and spent not only his savings, but also ran into debt. With both money and hopes gone, he was faced with the support of a family; the need to do anything that came his way. Somehow he was attracted to the Church and I was born

after his return from the Northwest. I was brought up in Church schools. The first primary school I attended was attached to the present St. Paul's Cathedral, Hankow. It was like any other Chinese play school of that time except that the teacher was a Christian. Later on I joined the Choir School (which is still functioning), as a day student. The boarders had everything free and in addition received an allowance of 750 cash a month. Forty years ago 750 cash was a princely sum especially as deacons then were paid only 12,000 cash a month. The day stu-

dents (who hoped for promotion into the boarders) were paid a monthly allowance of 250 cash. Although the students received everything, clothing, food, and an allowance as an attraction to come to school, it was an adventure for the students who did enter the Church schools.

My maternal uncle, the Rev. S. C. Hwang, had studied in both Boone and St. John's Colleges. He knew the advantages of such an education, and wanted my parents to send me to Boone. But my mother refused. Since I was not yet ten years old, she did not want me to go to a boarding school on the other side of the Yangtze River and be away from the family for a few months at a



ARCHIE T. L. TSEN



1932 CONFIRMATION CLASS, CHURCH OF THE TRIUMPHANT WAY, NANKING

This group includes professors and students from the two universities in Nanking, one a Government institution and the other a union mission enterprise, as well as from our own day school

time. She was afraid that I could not look after myself and would be homesick. But a much weightier reason was that my parents were poor and could not afford to pay one thousand cash a month for my education. The regular fees in those days were forty dollars (Chinese currency) a year, but one thousand cash a month carried with it a scholarship from America. My uncle would not let these obstacles defeat his purpose. At his request, the Rev. James Addison Ingle (later the first Bishop of Hankow) kindly agreed to pay the fees for me, and then my uncle prevailed upon my mother to release me on my quest for knowledge. Accordingly I entered Boone in the autumn of 1894 when I was nine-and-a-half years old.

**I** AM WHAT THE Church has made me. But what does it mean to be a Christian? Opportunities carry with them responsibilities; privileges must be matched with duties. To be a Christian means the carrying of His Cross.

Being a Christian means a call to service! In my childhood days I had the greatest admiration for the office of a clergyman. I can still vividly recall how I played as a priest celebrating the Holy Communion. I thought that no

other work would give me greater honor and pride than to be a pastor of a congregation in His Church.

As I grew older, I appreciated the call more and more, but I did not study for the ministry. I felt that I did not have the qualifications to do the work well for the glory of His Name and for the salvation of my fellowmen. I am not a good speaker and dislike to speak in public. Consider a clergyman not being able to preach a good sermon! A Chinese clergyman must be a good Chinese scholar, but I was not. So I decided to do the next best work, that of a Christian educator. I gave the best part of my life to this work in connection with Boone, beginning in 1902 as a pupil-teacher and ending in 1920 as the principal of the middle school.

In running a school, there must be a sense of responsibility, of showing a good example to hundreds of young boys and men. It is at their age when impressions for better or for worse are made, impressions which are not forgotten in a lifetime. While I left the preaching of sermons to the successive presidents of the university and their chaplains, I tried to give my best to the administration of the middle school. Early in my career, I made a resolution not to ask the stu-

## WHAT IT MEANS TO ME TO BE A CHRISTIAN

dents to do anything which I could not do myself. In those days, church attendance twice a day was compulsory. In this, Dr. and Mrs. Jackson showed themselves perfect models. From 1901 to 1916 when I had the privilege of being associated with them, first as their student and then as one of their co-workers, I seldom missed them in church morning and evening. For my own part, I would not miss a service unless duty obliged me to be elsewhere. It would be queer to require attendance from the students but to have the teachers absent. The students would not have asked openly but they would certainly have harbored the thought, "Why not church attendance on the part of the teachers, if such was good for the students?" So I assigned seats to all the teachers in different parts of the church and required attendance at one service a day as a matter of school discipline.

I also tried to impress upon the students the importance of "saying what you mean and meaning what you say." There should be no bargaining. From the very beginning, I tried to consider everything very carefully before making a decision and having made the decision not to bargain with the students. I was very careful not to give an off-hand reply which later I must withdraw.

I was not such a fanatic as to condemn any drinking and smoking. But in my efforts to keep the students away from such habits, I cultivated the habit of self-denial. Even now I rarely drink and never smoke. For this reason, my business friends call me a missionary.

These may seem to be small matters but they are often the unseen rocks causing shipwrecks. I have had opportunities of visiting my old students in many parts of China and they have always expressed gratitude for what they received in their school days.

The day came, however, in 1920, when family reasons necessitated that I sever my connection with Boone. One of my daughters had spinal tuberculosis and I felt duty-bound to give her the best

treatment within my means. So I sent her to the Peking Union Medical College Hospital for treatment. My salary in Boone was not enough to pay her medical expenses and I had a family to support at the same time. In my letter of resignation to the president of the University, I frankly told Dr. Gilman, (now Suffragan Bishop of Hankow), my difficulties and the absolute necessity of my securing some more remunerative work.

THE WHOLE ATMOSPHERE of one's environment changes when one leaves his work in the Church and enters business. In the Church, one is protected from doing wrong. But life outside is just the opposite. One does not have to seek to do wrong, most of the influences around him are carrying him towards that direction. Often his friends will pay for his wrong-doing; they consider it a friendly act.

For many years opium smoking was the popular thing; it was the sign of the elite, the mark of wealth, and the token of hospitality. Soon after my going into business, I was asked to go to Luchowfu (in the Diocese of Anking), on an inspection tour. It was in the midst of the hot summer and I fell sick with malaria and dysentery. I tried to be my own doctor, but an inspector who was with me and who was himself a heavy opium smoker, offered to give me a puff which in his opinion would cure me. I knew that it would more or less cure me; I also knew that many men and women who became habitual smokers often started in this way. He knew that I was a Christian and both of us knew that the Church did not allow opium smoking. So I pretended not to hear him. But he made the offer again and again until I was compelled to tell him frankly that I would rather remain sick than to accept his offer. He became quite angry at my not being able to appreciate his kindness and remarked what a fool I was!

Being a Christian has enabled me to fight against squeeze. Before I went into

## THE SPIRIT OF MISSIONS

business I had had no idea how rotten the whole system was. For this state of affairs, the foreign management was not to blame. The man who could squeeze the most would get a better position the next season; the man who could not squeeze was considered a fool and would be dropped at the close of a season's work.

A few weeks after my coming to Nanking, I was asked by the Chinese boss to go to Wuhu to put something right at the agency. I took him at his word and so tried to reduce the price of eggs. Later on I was given to understand that although my instructions were to reduce the price, I was actually expected to increase the price so that the agent could make some squeeze for the boss. The head office would naturally have confidence in my reports. Being a greenhorn in this business, an inspector was assigned to go with me so that I would not spoil everything. In a short time, I began to quarrel with the inspector because I refused to accede to his request to ask for an increase of price from the head office.

This corrupt practice became so bad that the management must make a change and find some way to stop it. In the spring of 1929, the manager repeatedly offered me this position of being the No. 1 Chinese in the firm. Knowing the difficulties and the impossibility of doing away with this malpractice altogether, I declined the offer each time that it was made. The manager knew that I was a Christian and was probably counting on this that I would not squeeze. After much further persuasion, I felt that as a Christian, it was my duty to show that there were people who called themselves Christians and who would not squeeze. I told the manager frankly that he could not expect me to stop this long-standing malpractice immediately. But I would begin with myself and not demand the compradore's share of the squeeze from the agents. This would save the firm at least one hundred thousand dollars a year. I also thought that as I did not want them to squeeze for me, the agents

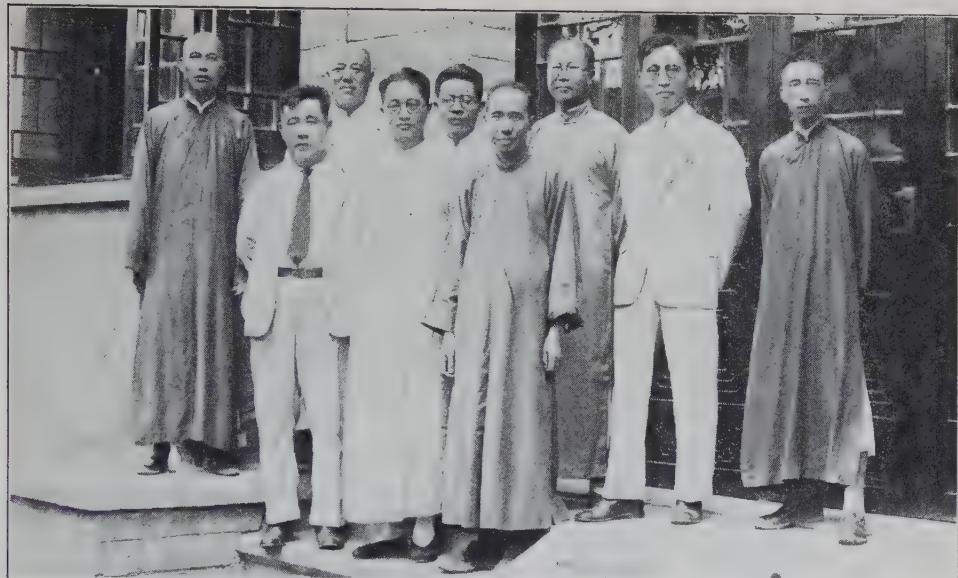
would be grateful and give the firm better service. It was my hope that after having given the firm better service, the firm would give them better treatment. Thus gradually I would work up a system, fair and satisfactory to both parties. The firm would pay more to them openly and receive better service in return and the agency staffs would not squeeze but would receive better treatment as the reward of their better service. So everything would be done honestly and above-board.

But the agency staffs failed me! They did not call it squeeze but sugar-coated this corrupt practice with the high-sounding name of extra profits. It was not long before I saw clearly that the agency staffs were determined to squeeze, to squeeze not only their usual twenty per cent but also the compradore's eighty per cent as well. And I decided at once that I would not be a party to this corruption. I felt that it was not enough for me not to squeeze but that it was imperative for them not to squeeze too.

After a year's work as the No. 1 Chinese in the firm, I resigned. I found myself in the queer position of having to pay for my honesty. Out of my proper commission, I had to pay over ten thousand dollars for the bad work of the agency staffs. But I do not repent. Given the same opportunity again, I would not hesitate to repeat what I have done even at a loss to my income. As a Christian, I have knowingly sacrificed a sixty thousand dollar position to show that man does not live by bread alone.

BEING A CHRISTIAN, I felt that a negative fight was not enough and that there should be some positive constructive work. Besides doing whatever little within my power and means for my parish church and my diocese, I have tried to serve the general Church as treasurer of the General Synod of the *Chung Hua Sheng Kung Hui* and as president of the Board of Missions, to which latter post I was elected in 1921 by the General Synod.

This work which has given me an op-



VESTRY, CHURCH OF THE TRIUMPHANT WAY, HSIAKWAN, NANKING

Serving his parish in this capacity is one of Mr. Tsen's (second from left) many Church activities. He is also treasurer of the General Synod C.H.S.K.H. and president of the Chinese Board of Missions

portunity for service also has given me many anxious days and sleepless nights. As a result to my appeal for a twenty thousand dollar Shensi Episcopate Endowment Fund which will give us a Chinese missionary bishop, I have received pledges of about twenty-two thousand dollars, of which nearly ten thousand dollars have been paid in cash although the pledges are not due for redemption until the 1934 Synod. There is every prospect of getting twenty-five thousand dollars by that time.

Another honor which I appreciated most deeply was my election to the Board of Directors of St. John's University in 1928. I appreciate it the more because I am not a St. John's man. As a Boone man and for many years principal of the Boone Middle School, I have been glad to serve my own alma mater on the boards for the Middle School, Central China College (of which Boone University is a unit), and the Boone Library School.

Now I have been in retirement for two years. Many of my friends, including a

Minister of Foreign Affairs, have offered me positions. I have decided that while I am still strong and not too old for any kind of work to do my bit for the Church through my membership on the different boards and committees, parochial, diocesan, and national, and with very few exceptions I am paying my own expenses.

Being a Christian is not to receive only, for that makes one a rice Christian. Whenever one is able, he must give freely of his wealth, time, strength, and service for the extension of His Kingdom in this vast Republic. I have not done much and I am doing very little now, but I am willing to try to do something. Often I have prayed for an opportunity to do some work for the Church, and my prayer has been answered. It is not only money that is wanted, but my time and service. And these I am free to give and to give freely.

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*This is the fifth and final article in the special series on the Church in China published by THE SPIRIT OF MISSIONS to aid groups studying this subject during the current season.*



## Jottings from Near and Far



THE REV. Joseph C. Mason, priest-in-charge of Epiphany Mission, Kaimuki, Honolulu, is in need of a small Communion set for sick visits. Has any parish an extra set which might be forwarded to Mr. Mason?

IN CONNECTION WITH the observance on January 10, of the tenth anniversary of his consecration as Bishop of Haiti, the Rt. Rev. Harry Roberts Carson received from the President of Haiti one of the highest gifts in the power of the Government to confer, *Commandeur de l'Ordre, Honneur et Merite—Haiti*.

The observance of this anniversary was an important part of the annual convocation of the Missionary District of Haiti. In addition to a festival service on the Sunday preceding the anniversary, Bishop Carson celebrated the Holy Communion early on the morning of the day itself. At this service many officials of State were present, including, *Secretaire d'Etat des Relations Exterieures; l'Ex-President d'Haiti*; two aides-de-camp, representing *le Chef de l'Etat*; the American Minister; the Chief of the Brigade; and the *Grand-Maitre de la Maconnerie et son Conseil*.

At the close of the service a large portrait of Bishop Carson was unveiled, and later a tree was planted in the grounds of the orphanage to commemorate the event. The Palace Band provided the music for the occasion.

THROUGH AN INADVERTENCE the January SPIRIT OF MISSIONS (page 48) announced that the Rev. Robert Wayne Jackson, appointed to the staff of the Missionary District of the Panama Canal Zone, would be the only white priest serving at the northern or Colon end of the Zone. Everyone who follows the excellent work of our Church in the Canal Zone knows that the Ven. Edward J.

Cooper has been serving most faithfully at Christ Church, Colon, for the past twenty-eight years, and was recently appointed by Bishop Carson as Archdeacon of the Panama Canal Zone. He still remains in charge of Christ Church and of the large Negro congregation of which he has been for so many years the devoted pastor.

IVING IN OUT of the way places all over the country, or isolated by physical suffering, are hundreds and thousands of loyal Churchmen and women. Rarely are these people able to enjoy the privileges of attendance at the services of the Church. Through circumstances of life they are prevented from sharing in the richness of parish life. In large measure they forfeit the corporate fellowship which should belong to all Christian people. Occasional pastoral visits and periodic services are often their only face to face relationship with others of the household of faith.

For several years past an effort has been made to use the United States Mail to extend and supplement these contacts. Twelve thousand isolated people received news of the Church and came to feel themselves part of it by means of *The Church at Work* which was sent to them regularly. Now that *The Church at Work* is no longer published these thousands are left without that contact. Are there some of our readers of THE SPIRIT OF MISSIONS who would like to share the life of the Church with someone who needs fellowship and news of its work? THE SPIRIT OF MISSIONS offers to co-operate with you in sending a subscription to THE SPIRIT OF MISSIONS into such a home. Because of the need, we offer this at the special Lenten Offering rate of 75 cents a year. Cheques for this purpose marked *For the Isolated* may be sent to the Editor.

# The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of the Domestic and Foreign Missionary Society

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## “To do Good, and to Distribute, Forget Not!”

The Treasurer, at the urgent request of the Editors, picturizes the present shrinkage in missionary giving and makes plain its causes

By Lewis B. Franklin

*Treasurer and Second Vice-President, The National Council*

**E**ARLY IN DECEMBER the National Council announced that \$949,690 must be collected from the dioceses in the final month of the year to complete the amount which the dioceses had told the Council to expect and to balance the 1932 missionary budget. This sum included the gifts on the Deficiency Fund. In spite of many difficulties \$718,538 was collected leaving a deficiency of \$231,152. The thanks of the Church are due to those who heroically accomplished their task and also to those who heroically tried but failed to reach the goal.

The failure to collect the expected total will leave a deficiency for 1932, the exact amount of which cannot be stated until final reports are received from the mission fields. The present estimate is \$225,000. If the National Council at its meeting of February 8 follows the same course as in 1931 the deficiency can be met by the use of legacies available for current expenses and now in hand. Thus the trying year of 1932 can be closed without a debt and with the missionary work of the Church in sound financial condition. For this we may thank God.

The prospects for 1933 are far different. Anticipating a still further decline in gifts the National Council in October and December, 1932, reduced the appropriations for 1933 by the enormous total of \$1,182,000 or twenty-eight per cent of the total budget approved by General Convention. Reports now available from the dioceses as to what they expect to pay on their 1933 quotas prove that this great

## THE SPIRIT OF MISSIONS

reduction is entirely inadequate to produce a balanced budget. Many of the diocesan reports show declines far greater than even the most conservative estimates. While many dioceses have held valiantly to a proportionate division of funds between the diocese and the general Church, others are first taking from the pledges what they need to support diocesan work and are promising to the general Church what is left. Thus the work for which the National Council is responsible is compelled to bear the major part of the decline in giving. In the case of some dioceses this practice has resulted in a pledge or expectation of one-fourth or one-fifth of what was paid a few years ago. From many dioceses come expectations of less than one dollar per communicant *for the whole year* while quite a few pledge at the rate of less than one cent a week for the world-wide missionary work of the Church.

Of course, it is obvious that such absurd figures do not bear any real relation to the giving of our people to the work of the Church as a whole. Such figures do mean that a far larger proportion of the gifts than usual is being absorbed by parish expenses with a consequent heavier proportionate decline in missionary funds. This is particularly evident where the duplex pledge and envelope is not used and where the vestry determines the amount the parish shall give to the Church's Mission. Thus the diocese receives an amount reduced beyond the percentage of reduction in total giving. Then the diocese is faced with its own great needs. With the exception of those dioceses which have held valiantly to a proportionate division of funds with the general Church, the diocese then reserves what it needs for its own work, usually on a reduced basis, and pledges to the National Council the remainder. Where the duplex system is not used, or is abused, the distribution of the individual's weekly gift, in some dioceses, in the year 1930 and in the year 1933 might be pictured somewhat as follows:

|                        | <i>My Weekly<br/>Pledge</i> | <i>Parish<br/>Retains</i> | <i>Diocese<br/>Uses</i> | <i>Paid to<br/>National<br/>Council</i> |
|------------------------|-----------------------------|---------------------------|-------------------------|---|
| 1930                   | \$2.00                      | \$1.50                    | \$.25                   | \$.25                                   |
| 1933                   | 1.50                        | 1.30                      | .15                     | .05                                     |
| Percentage of decrease | —25%                        | —13%                      | —40%                    | —80%                                    |

The first cure for the situation is the establishment of the duplex pledge everywhere and the administration of missionary money as a sacred trust. The second step is the strict maintenance of the partnership principle between the dioceses and the general Church. The third and most important step is the stimulation of interest in the missionary work of the Church by a continuing educational program, to the end that every member may become a regular supporter of the Church's Mission in proportion to his ability.

**T**HE Editors regret that due to space limitations it has been necessary to omit from this issue the columns usually devoted to *Christian Social Service, Missionary Education, and the Seamen's Church Institute of America*. These features will appear again in our next issue.

# Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

## Arthur Romeyn Gray

ONE IS GRATEFUL for the privilege of two decades of companionship and collaboration with Arthur Gray. He came to the Church Missions House in 1911 from the University of the South. He had served there in the post of university chaplain after Dr. Guerry became the Bishop of South Carolina. Behind these Sewanee years there were other academic experiences—a boyhood in our American Cambridge, where his father was the distinguished dean of the Episcopal Theological School, and special courses in England's Oxford.

He came to give his best of inheritance, training, and conviction to the development in our communion of the slowly emerging science of missionary education. The five fruitful years he gave to this phase of his work were marked by definite advance. The Church Missions House Library was established first in his own office with volunteer helpers who displayed gratifying ability to go forward to other important work. Today the library, though small because it has been held rigidly to Dr. Gray's policy of serving the Church on certain definite lines, is an important ally in the work of religious education—missionary, adult, Sunday school. It serves a growing clientele as a reference and circulating agency. The lantern material was improved, simple exhibits of mission objects were assembled, study groups and conferences were promoted and the foundations were laid for a distributing agency now serving many thousands of persons every year, under the unpretentious name of the Book Store.

In the midst of it all Dr. Gray made a trip to the Orient to study the facts for himself. With characteristic generosity he took with him two friends, providing all expenses, as he did his own. Both of these friends later held important execu-

tive posts in the Church Missions House.

In 1916, at the request of Bishop Lloyd, then President of the Board of Missions, Arthur Gray became Secretary for Latin America and took over responsibility for work in the West Indies, Mexico, and South America. He had already shown himself unusually qualified for this through the publication of his textbook, *The New World*. A few years later after he had become Secretary for Latin America in the Department of Missions, as part of the National Council, he was to write another entitled *That Freedom*. Both did much to establish the importance of work by this Church on behalf of other Americans.

He journeyed to South America, to Panama, Mexico, Cuba, Puerto Rico, and Haiti. He counselled and encouraged the workers, he interpreted and championed their work. No other single person, unless it be Mrs. Gray, will ever know all he did in standing by those who were carrying on the work. His sympathy and his private income were given generously but ever with just discrimination. The other day the son of one of our pioneers in Latin America said to me: "I loved that man. For years, when furlough or other duty, brought father and mother to the United States, the reunions of the family were held in his office."

From the time his work began in 1911 until disabling illness led to his resignation in 1930, Arthur Gray gave his strength of body and mind, his winning personality, and his wealth. Each year, month by month, one-half of his secretarial salary went back directly to the treasury of the Domestic and Foreign Missionary Society. The other half went into a special account in the custody of the Treasurer, with, to the uninitiated, the mystifying name of "Spanmag." From that account came money to buy

## THE SPIRIT OF MISSIONS

land, erect buildings, and give personal help of all sorts in time of need.



ARTHUR ROMEYN GRAY  
Priest, Educator, Friend  
1875—1933

May he rest in peace and may light perpetual shine upon him.

### *Across the Secretary's Desk*

ON DECEMBER 14, 1932, in St. John's Pro-Cathedral, Shanghai, Bishop Graves ordained Kuo Liang-hsien to the diaconate. There were fifteen clergy in the chancel and the sermon was preached by the Rev. T. Y. Zak. The new deacon is working at Hsiakwan, Nanking.

1 1 1

IT IS A PLEASURE to share a part of a letter that has come to me from my good friend, the Rev. B. S. Kimura, Director of the University Department of *Rikkyo Gakuin*, Tokyo, better known to us as St. Paul's University. He says:

The position of St. Paul's University among the educational institutions in Japan is unique and her chance is great. We are making our uttermost effort to lead our young students to right direction so that they may be the useful and upright gentlemen when they go out into the world. There is a very sound religious reawakening among our students much inspired by the visit of the members of the Brotherhood of St. Andrew from America last summer and the wise and earnest leadership of our chaplain, the Rev. T. Takamatsu.

1 1 1

MANY CHRISTIAN people have been disturbed by recent statements with regard to the character, purposes, and methods of missionary work. The Foreign Missions Conference of North America, at its recent annual meeting, gave consideration to this situation and reaffirmed its convictions with regard to the purpose and methods of missionary effort in the words of the statements adopted by the International Missionary Council at Jerusalem in 1928, and by the meeting of the same body at Herrnhut, Germany, in 1932. These statements are:

### *From the Jerusalem Meeting—*

"Our message is Jesus Christ. He is the revelation of what God is and of what man, through Him, may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God Incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being."

### *From the Herrnhut Meeting—*

"We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

"If we have anything to bring, in the name of God, to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the Church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian Mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God."

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A NEW TRANSLATION of the Book of Common Prayer into Chinese has been made, based upon the American revision completed in 1928. The Rev. John W. Nichols, as editor and general guide, has won the gratitude of all his associates for carrying the heavy burden of putting the book through the press, revising proofs, and for the large amount of time and hard work he was called upon to do.

1 1 1

IN A MESSAGE to our Igorot Church people in the Mountain Province of the Philippine Islands, Bishop Mosher tells them that he feels the year 1932 has been a good one:

## THE NATIONAL COUNCIL

We have had some hardships because a great world-wide depression has made it necessary for us to cut down our expenses, and so there have been a good many things that we were unable to do because it costs money to do them. But apart from this I feel that there has been progress all along the line and that we have many reasons to be thankful to God. Our Church in the Philippine Islands grows rapidly in numbers, but far better and far more important than that, it has grown in knowledge and in strength. More and more we are able to teach our converts and our children the truths of Christianity, and that is very necessary, because no Church is ever strong if its members do not know Christian doctrine and practice. But I think the best part of it all is that we rapidly are finding that we have boys and girls of our own Church here who are able to teach the newcomers themselves rather than wait for the Americans to do it all, in the way that they used to do.

\* \* \*

OUR CHURCH AND rectory at La Gloria, Cuba, were completely destroyed by the hurricane of November 9, 1932. So far no money has been given from this country for rebuilding. In order to make at least temporary provision the young men of the parish have built a church of palms. It is only a frail structure and will last only a few weeks at best but at all events it provided a place in which Bishop Hulse could hold service at his visitation on February 12. The rector and his family of two children are living in a small cottage shared with three other people. In addition to that the parish Sunday school with an attendance of one hundred uses the cottage.

\* \* \*

A ONE-TIME OVERSEAS missionary who was recently obliged to return to this country owing to family obligations, and who has since become the rector of a rather discouraged and unpromising parish writes:

Work here is going along very nicely. We expect to meet our missionary quota this year, and next year go over the top—even with two depressions here, spiritual and financial.

\* \* \*

WHO WOULD THINK of a battleship as a place for a children's Christmas party? That is just what happened

at Panama to the children of our Church Home. Eleanor Snyder, who went from the Diocese of Massachusetts recently to be one of the staff at the home, writes about her first tropical Christmas as an exceptionally happy one:

The children had a very merry time, as they were the dinner guests of the officers and crew of the *U.S.S. Memphis*. Santa Claus arrived on board ship *via* hydroplane, so life was very exciting for thirty-three very thrilled youngsters.

\* \* \*

A RECENT DONOR to the fund to make possible the beginning of work in India says:

Although my income has been cut about one-third, I believe that missionary work ought not to be given up or slackened if that can be avoided. To think of India with one-sixth of the world's population and not a single American Episcopal missionary in that whole land, hurts and will continue to hurt until we bring about a change. When the harvest is so ready we ought not to hesitate or delay, for we are missing untold opportunities.

### *With Our Missionaries*

#### CHINA—SHANGHAI

The Rev. John W. Nichols sailed on furlough, February 4, on the *President Hoover*.

#### JAPAN—KYOTO

Hallie Williams and Helen Skiles sailed after furlough, February 9, from San Francisco, on the *Asama Maru*.

Anna S. Van Kirk sailed February 23 (instead of February 9), on the *Taiyo Maru*.

Master William W. Chapman sailed January 13, *via* Suez. He is coming home for study.

#### JAPAN—TOKYO

The Rev. and Mrs. Eric L. Andrews and son, sailed February 4, after furlough, from London, on the *Rampura*.

The Rt. Rev. John McKim, returning to the field, sailed from San Francisco, February 23, on the *Taiyo Maru*. Bessie McKim also sailed after furlough, to Honolulu.

#### LIBERIA—MONROVIA

The Rev. Robert T. Dickerson arrived on furlough, January 30.

#### MEXICO

Martha Boynton arrived in New York on furlough, February 1.

# Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

THE ADDRESS OF the Rt. Rev. H. P. Almon Abbott to the Convention of the Diocese of Lexington in January is a valuable addition to the study of domestic missionary work now being carried on in the diocese. Each piece of missionary work aided by diocesan or general Church funds is carefully and courageously evaluated in a narrative appraisal. Present conditions and future prospects are dealt with in detail and in addition there is in each case a historical resumé and reasons for the original approach. The missions are grouped in areas and their relation to specified sections of the diocese is pointed out.

During the convention which was held at Frankfort, the Rev. Gerald H. Catlin was presented by the Bishop with the badge of the Order of Sangrail, a merited recognition of outstanding work by a devoted rural missionary.

THE BISHOP TUTTLE Training School, built by the Woman's Auxiliary, is our training center for Negro women in religious education and social work. Beautifully located on the campus of St. Augustine's College, Raleigh, North Carolina, it benefits from a close affiliation with the college, and the helpful interest and encouragement of the Rev. Edgar H. Goold, its president.

Thirty graduates have gone out from the school, practically all being employed in the work for which they were trained. At the present time, there are fourteen students in residence, nine of whom are college graduates. Bertha Richards, dean, and her faculty are embarking this year upon a program which will eventually result in a closer academic affiliation with St. Augustine's College. Standards will be raised so that the postgraduate character of the school may be recognized.

In addition to the classroom and field work, the students have the advantage

of practical experience in the nearby Community House, which serves as a clinic. Dean Richards in her report states, "The influence of the school upon the personal life of the student is, without doubt, the essential thing."

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WHEN THE REV. DAVID JONES and his capable wife arrived in Winslow, Arkansas, in January of last year, they found a discouraged people who were quite content to do without the services of the Church. During the year the Church school has grown from seven to ninety. A class of thirteen has been presented for confirmation, and everybody is enthusiastic about the situation. In addition to Winslow, Mr. Jones serves Holbrook.

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AMONG THE MANY beautiful stories of love and sacrifice of self for others that fill the missionary pages, none is more interesting than that of Sybil Carter, who, filled with the love of Christ, went abroad and through many weary months of earnest work, fitted herself to teach the making of lace. All this was done that she might, by establishing schools and teaching lacemaking to the Indian women of Minnesota, show her loving sympathy for them, and while teaching them the beautiful stitches, weave into their lives the wonderful story of the Christ and His love for them.

During her life, Miss Carter's salary was paid by the Pittsburgh Branch of the Woman's Auxiliary, and after her death that of Miss Hemmingway, her successor. When the general Church took over this work among the Indians, the Pittsburgh Branch of the Woman's Auxiliary felt unwilling to discontinue this fund, so it has remained a special fund, from which extra help and comfort go to women workers in the Indian field.

# Religious Education

— — —, Executive Secretary

## Curriculum Material for Church Schools

THE PUBLICATION of curriculum guides in the Dioceses of Newark, Michigan, and Southern Ohio is indicative of the earnest efforts of some of the diocesan departments of religious education to render real service to parochial leaders. A number of the departments have curriculum committees at work outlining suggested courses of study, and searching out the best materials in the whole educational field.

The Curriculum Committee of the Board of Religious Education in the Diocese of Newark published two such guides in the fall of 1931. The first, *Curriculum Material for Church Schools*, outlines centers of interest and curriculum material for every grade, including the pre-school class, with a description of the courses and a list of reference books for teachers. It also includes an explanatory page on how to use the material, and a good paragraph on worship. The other collection, *Curriculum Material for the Small Church School*, has particularly in mind the needs of the school which has only one group in each of the four departments. This should prove very useful to any school whose constant plea is that material be suggested that is adapted to its special needs.

*Courses Recommended for Church Schools* (Bulletin No. 2) is the product of the Curriculum Committee of the Diocese of Michigan. It is a carefully prepared mimeographed pamphlet containing a descriptive list of books on Confirmation (Grade 7), Great Lives (Grade 8) and the Life of Jesus (Grade 9), together with a wide variety of suggested electives for Grades 10, 11, and 12. Material for the nursery school is also included in the list. Each book is described, with annotations under aim, method of teaching, review, and recommendations.

One of the best attempts to review briefly available books for Church schools which are looking for better materials is *A Curriculum Guide for Church Schools*, published by the Church School Committee in the Diocese of Southern Ohio. This guide, which covers all grades, is based on the Christian Nurture system, and recommends supplementary material and alternate courses for schools desiring to depart from the Christian Nurture textbooks, yet wishing to continue the Christian Nurture plan, with its progressive and well-graded system of education in Churchmanship and Christian living. The descriptions of new books are sufficient to give a person the necessary information without buying the book, and in all cases the criticisms are just and conservative.

The appearance of these guides is a movement distinctly in the right direction.

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THE CURRICULUM COMMITTEE of the Department is at work on new courses of study for Church schools. Already it appears that four courses will be off the press by the time the General Convention convenes in October, 1934. One of these, *Men Who Stood Alone*, by Mary Jenness, is now available, and another, *Adventures in Church Worship* (sixth grade), by Maurice Clarke, will be published by Morehouse in June.

The committee has set as its further objective by next General Convention, six courses to be ready in mimeographed form after having gone through trial and perfection in actual teaching situations, and four others in shape for supervisory use.

A total of fourteen new courses created during the current triennium, with the possibility of several more, should hearten those who are looking for signs of better times in religious education.

## Adult Education

THE REV. D. A. McGREGOR, PH.D., *Sec'y.*  
600 Haven Street, Evanston, Ill.

THE ORGANIZATION of an adult education department in the parish is a dangerous step. It may lead to the building up of an educational program that seeks to be complete in itself and which is unrelated to the whole of the life of the Church. There can properly be no department of adult education in the parish since every activity of the parish has an educational aspect. It is a better plan to create a small commission on adult education which will survey all the life of the parish with the educational interest in mind. Such a commission would take for its field the services of worship, the sermons, the parish organizations, and all parish functions in so far as these are developing people in the Christian life.

The most effective education is that which we receive as a by-product of our activities. People learn by doing, better than by hearing. The things that people do in church educate them more in the Christian life than any other factor. An educational program which does not recognize as primary the training that the Church is giving in every part of its complex life is missing the main point.

As the first duty of the Christian is to worship God, so the most important education which the Christian receives is in and through the practice of worship. To overlook the educational value of worship is to ignore the greatest agency of education that the Church has. It is possible for the rector to conduct the service of worship in such a way as to make it powerful in affecting the lives of the worshippers, and it is possible for him to miss this great value. To worship in spirit and in truth is to learn through heart and head and body.

A parish commission on adult education would find a fertile field of work in surveying the services of worship in their own church and in criticizing these

services from the standpoint of their educational effect on the worshippers. The artist might study the services from the standpoint of their beauty, the liturgiologist from the standpoint of their liturgical correctness, the philosopher or theologian would be interested in the truth or orthodoxy of what is said. But the interest of the educationalist would be in the actual contribution of this service to the development of earnest and intelligent Christian living. This is the true standard for the criticism of any service of worship: Does it bring results in making people more Christian? Does it serve to adjust people better to God and to their neighbors?

The deepest influence which the Church has upon her people is that which she exercises in leading them in the service of worship, in leading them to pray, to praise, and to receive instruction. The most important differences between services is in their effect upon people. A service may be liturgically and theologically correct and at the same time spiritually and educationally worthless. We have all seen elaborate services in which the people were mere spectators, and we have all seen most dignified simple services when the people were quite unaffected. Neither is spiritual because neither is educational.

The center of the life of the Church is her life of worship, and no educational program can be complete which does not recognize this primacy of worship in the Church's technique of education. All true Christian education must begin with the actual religious experience of the Church, not with discussing facts or theories outside that experience.

A parish commission on adult education should, of course, have the rector as chairman for he is the head of all the parish's educational work. It should then survey all the work that the parish is doing from the educational standpoint. And it should begin by studying the regular services of worship to discover if these were doing the best possible work in moulding the lives of the worshippers. Do the people participate in the prayers

## THE NATIONAL COUNCIL

and responses? Is the General Confession recited in such a way as to best educate the people in the sense of their own sinfulness? Does the conduct of the service induce in them the sense of the reality and presence of God? Do the customs of the parish help to develop the sense of Christian brotherhood? Do the people learn the joy of the Lord by singing?

These are some of the questions that such a commission should seek to answer. And if by their study of their own situation they can improve the service by making it more effective in the lives of people they will be doing the most important educational work possible.

### Young People

Miss Sallie H. Phillips, *Associate Secretary*  
2224 R Street, N.W., Washington, D. C.

IT WAS WITH real regret and disappointment that we found it necessary to cancel the National Young People's Commission meeting which was to have been held the last of February. And yet there was no other course open to us. Bishop Burleson in his letter to the members of the commission said in part:

We are faced with the probable necessity of making the most strenuous reductions possible in every line of work and, especially, savings in unusual expenditures. I find that to hold this meeting at this time would take about thirty- per cent of the entire travel budget allowed to the Department for 1933, which has to cover every form of travel by every officer or commission of the Department. In former years we had other funds to cover this, but there are none at present. Therefore we have reluctantly concluded that it would be a mistake to embark on this expenditure at this time.

But let us not be discouraged! We must carry on even more cheerfully and courageously than before. So much is dependent on the spirit we keep alive and the spirit we impart to those who look to us for leadership. Let us rejoice and be grateful that we can still draw power and strength in abundance from Him who alone is the reason for service and our source of power to serve.

### College Work

THE REV. T. H. WRIGHT, *Acting Secretary*

WILLIAM CAREY ONCE said, "Attempt great things for God but also expect great things of God." It is somewhat in the expectant spirit of this great missionary that college work looks into the future. Although our material resources have decreased, college men and women seem eager as never before for a message of the vital truths of life. Many of them have witnessed the material values of their fathers crumble beneath their feet and they are beginning to search for a new world whose foundations do not rest upon the sands, where storms of war and winds of depression may sweep them away, but whose foundations lie rooted in the eternal values of the Kingdom of God. Students have never been as receptive as they are today. They are eagerly looking for the Church's message. In all history there has never been delivered to the college pastor or worker a greater opportunity than lies before him today. United in purpose let us go forward to build the City of God into the hearts of our young men and women.

1 1 1

AN INSTITUTE FOR college chaplains of Province V will be held April 18 to 20 in Glendale, Ohio, under the joint auspices of the Departments of Religious Education and Social Service of the Diocese of Southern Ohio. The general purpose of this institute will be to discuss the social factors in the development of personality and how the student pastor may utilize to the best advantage his contacts and interviews with students who come to him with their troubles.

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DURING MARCH THE Student Lenten Offering is being emphasized by student groups throughout the Church. All are urged to use the offering as a basis for Lenten study, building their programs around the specific project that has been chosen. Material for this study may be procured by writing directly to me.

# The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

EVERY SUSTAINED EFFORT must reckon with the loss of initial enthusiasms and the decline in recognition of the values inherent in the movement. There is a tendency, like the force of gravity, which gradually pulls down and arrests any physical movement. Similarly, every religious and social movement tends to become "an old story." In spite of the imperative character of the aims and efforts of the Church, it is necessary for its leaders to return again and again to our statements of its worth even for its own members.

This is both a necessity and an opportunity. Every Canvass must embody and convey to the members of the parish and to the community in general a convincing answer to the question, "Is this parish worth supporting?" Unless the canvassers are prepared to answer that question with assurance they might just as well not be sent.

The Canvass of last November has provided some exceptional illustrations of how to answer this question.

Here is a letter that was sent to every member of Christ Church, Alameda, California, of which the Rev. Henry H. Shires is the rector:

MY DEAR —

As you are entitled to know certain facts about Christ Church Parish, in view of the approaching Every Member Canvass, let us give you just a sample of our activities. This is what is being accomplished in part:

1. The spiritual needs of 1,500 people are being ministered to; 750 of them are communicants.

2. About sixty people are baptized each year, burial service performed for a like number, about fifty confirmed (generally the largest class in the diocese), and seventy people wedded.

3. A Church school of 600 is operated and fifty teachers are recruited. This is nearly as many children as one will find in one of our large grammar schools.

4. Over 150 high school and college boys and girls are enrolled in Bible classes. About ninety of these are boys.

5. A woman's guild of about 125 members, a Woman's Auxiliary of sixty-five members, an

Altar Guild of thirty members, and a chapter of the Daughters of the King of fifteen members, are vigorously promoted.

6. About 250 men are reached by means of men's dinners through the year. The Brotherhood of St. Andrew is another active organization among the men.

7. A Young People's League of forty-five members and many similar activities for the young people are being fostered every week of the year.

8. The parochial missions, the Randolph and the Ward, are maintained at either end of the city to care for the young people of these sections.

9. There are three branches of the G.F.S.; a Boy Scout troop, a boys' choir, and other organizations among the young.

10. About 170 splendid services of public worship are conducted each year.

11. The building and grounds are beautifully kept and are a source of pride to parishioners and the community alike.

12. Leadership is constantly fostered for the service of the community among young and old; charity is dispersed, inspiration and comfort given.

Sooner let any other social institution perish, if need be; the Church of Christ must go on, strengthened and supported generously and by sacrifice.

Do your part and receive God's blessing!

THE VESTRY OF CHRIST CHURCH PARISH,  
F. B. Graves, Senior Warden.



THE CHURCH of the Redeemer, Hyde Park, Cincinnati, has resolved its canvass organization into a Parish Relations Committee, made up of teams of two, each of which is committed to call upon one family each week throughout the winter. The plan was tested last winter and resulted in a permanent increase of ten per cent in church attendance. In the mind of the rector and the leaders of the parish this contributed materially to the success of the recent canvass.



A BOUT FORTY-FIVE representatives of dioceses in the first five Provinces attended the annual Conference for Diocesan Field Leaders held at Briarcliff Manor, New York, February 9-11. Reports from the conference will appear on this page in an early issue.

## Department of Publicity

THE REV. G. WARFIELD HOBBS  
*Executive Secretary*

THE RECTOR OF St. Augustine's Church, Rhinelander, Wisconsin, the Rev. R. W. Mason, has developed a new use for the partly printed parish papers published by the Department of Publicity. He mimeographs educational material on the blank pages and supplies the papers to all Church school children above kindergarten age. Thus he has a new teaching medium, filled with interesting and valuable material.

One of his recent papers carried a straightforward, earnest letter to all parents of the parish, urging family worship and the development of religious life in the home.

Demand for the parish papers continues to increase. Each edition is larger than the previous one. Rectors find that the partly printed sheets reduce the cost of their parish papers, and many letters from clergy seem to indicate that the effort to make each edition better than the last is meeting with some success.

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THE DIOCESE OF Western Missouri believes in Church publicity. Readers of the diocesan paper are told:

Each parish and mission should plan to make known to its own members and others, all items of interest concerning its activities. Usually a publicity committee should be appointed, and such a committee will take pains to send or to carry news to the local newspapers. Even in small towns the editor will use sentences from a sermon, or publish the fact that some special service or meeting has been held. Publicity committees may help greatly to promote attendance at Church schools, discussion groups, and special services.

A good rule for a publicity committeeman is, "Find out what's going on, help to promote interest in it, see that the news of it gets to those who would like to know about it."

Publicity committee members find out not only the names and kinds of work of the various branches of parish or mission activity, but discover the spirit behind each enterprise so that their service will help others to catch the vision of the workers.

## Commission on Evangelism

THE REV. M. S. TAYLOR, *Director*  
3510 Woodley Rd., Washington, D. C.

RECENTLY A VESTRY asked a seminary professor to nominate a man for their vacant rectorship. "Suggest someone," they said, "who will put real spiritual training above everything else; someone who will teach us how to pray, for our people are spiritually hungry and we want a rector whose first concern will be to feed us and lead us spiritually."

Add to this very definite and significant demand by a congregation the testimony of eighteen laymen from eleven dioceses, who recently spent two days in a conference at the College of Preachers in Washington, D. C. The subject of the conference was Christian Living, and the dominant emphasis throughout was on how to pray. At the close of the conference the unanimous opinion of those attending was that they had received real and greatly needed help and several of them testified that through this conference and its laboratory method of dealing with prayer and meditation they had taken the greatest forward step, spiritually, of their whole lives. So much for the laymen!

As for the clergy, the same emphasis on the development of the interior life is increasingly apparent. About four hundred clergy a year attend conferences at the College of Preachers and the dominant interest of an increasing proportion of them is this same urge to develop by actual practice the prayer life of both themselves and their people.

Now, this growing desire for and emphasis upon the practice of the presence of God in the lives of an increasing number of clergy and laity has a great significance. More and more thinking Christians are coming to realize that this is God's world, not ours; that now is the time for us to coöperate with Him instead of carelessly assuming that He will coöperate with us.

The development of the inner life is a point for emphasis today.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## Executive Board Meeting, February 3-6

CONVINCED THAT every woman in the Church has a definite contribution of interest and prayer and gifts to make to the Church's present need, the Executive Board at its meeting February 3-6 appointed a special committee (Marguerite Ogden, chairman, Mrs. Edward M. Cross, and Mrs. James R. Cain), to help reach every woman not already enlisted. The committee in making plans will coöperate with the Field Department.

The Board felt, in this connection, that the Auxiliary can assist the Church in lifting anxiety from leaders and people as to money needed for the Church's work, but if this is to be done, there must be a far greater dependence upon spiritual power and a far more practical effort to enlist every member as a giver of at least a small amount. It is a truism to say that not half the members of the Church are contributing to the general work of the Church. It may be possible to change the attitude toward the present difficulties.

The Board commended the evident "integrity of purpose and honesty of statement" of the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry entitled, *Re-Thinking Missions*, and noted that the last half of it offers much material of value in formulating policies. It was observed that many recommendations are as applicable at home as abroad. Suggestions regarding the critical selection of candidates were felt to be particularly valuable. Discussion of the whole report is to continue in future board meetings.

To help forward the United Thank Offering of the current triennium the Executive Board's U.T.O. committee asked the appointment of a sub-committee charged with that responsibility. Mrs. Henry H. Pierce of New York City

is chairman of the new sub-committee.

Following action taken by the last triennial meeting, the Board again emphasized the value of the Good Friday Offering for work in Jerusalem and Mosul, urging that the women do whatever may be possible to promote the offering in their parishes. It may be that diocesan officers will find ways to assist the eight men recently appointed as provincial secretaries for this work (see page 155).

The Board recorded its sense of loss in the resignations of Bishop Creighton and the Rev. John W. Suter, jr., from their respective National Council positions, noting the progress made by Bishop Creighton in surveying the domestic field and making plans for reorganization, and Dr. Suter's work in religious education, of which it was said that "if presently there shall be a generation of Church people who know what the Church's Mission is and what they may do to help carry out that mission, it will be due in no small measure to him, who during his seven years at headquarters has been both prophet of and worker for that much desired day."

Among many subjects on which reports were heard or action taken was that of the Southern women's association for the prevention of lynching. Nannie Hite Winston as chairman of the Board's committee on interracial relations presented the program of the Southern women, to which the Board gave its endorsement. The program is largely one of educating public opinion to uphold officers of the law in carrying out their duties.

This was the first meeting of the Board under its officers for 1933. Mrs. W. Blair Roberts is chairman, Rebekah Hibbard, vice-chairman, Mary E. Johnston, recording secretary.

# American Church Institute for Negroes

*Auxiliary to the National Council*

THE REV. ROBERT W. PATTON, D.D., *Director*

THE DEAN of the Bishop Payne Divinity School faced a serious problem. Two students, each having a wife and two children, were without funds. Expected scholarships and help from their bishops had not materialized. Each had tried to make both ends meet on twenty dollars a month that one received for his services in a nearby mission and the other as an appropriation from his Bishop. Debt was inevitable and it was steadily piling up. They appealed to the Dean. He could do no more than he was already doing—furnishing them with rooms, light, fuel, and water, and so he prayed that help would come and it came in a most unexpected way.

One morning the Rev. Robert W. Patton and the Rev. Cyril E. Bentley visited the school. The Dean placed his problem before them while discussing general matters pertaining to the school. Dr. Patton immediately grasped the situation and wrote a check on his Discretionary Fund that would pay off the debt of one of the students. But what about the other? That same afternoon a letter was received from a Connecticut friend (who had come to our assistance on several occasions) saying that his archdeaconry would send a contribution for some needy student.

IN SPITE of the effects of the depression the enrollment at the Okolona School is fifty per cent larger than last term. More than thirty graduates of Mississippi high schools have come into the new teacher training department. Students are so eager for an opportunity for training that many are paying the price of their education by the sweat of their own brow on the school farm, in the kitchen, and in the laundry. Still others bring in food supplies from their farms to help defray expenses. It is not

unusual to see a sturdy farmer drive upon the campus, with his daughter seated in the wagon beside him, while in the back is stored her trunk or suitcase with its scanty supply of clothing, while on behind comes a cow or yearling to be applied on her entrance fee.

THE OTHER DAY a man walked up to the Principal of Voorhees School in Denmark, South Carolina and said he realized that Mr. Blanton must be having a struggle trying to put his three children through college in times like these and if he needed anywhere from one hundred to four hundred dollars he would be glad to lend it to him without his signature on a note or any other security. This shows what some people think of the Principal of Voorhees!

This school has just planted an extra acre of slashed pines in addition to the two acres of long-leaf pine already planted at the request and with the co-operation of the South Carolina State Forestry Department.

ON A RECENT visit to St. Mark's School, Birmingham, Alabama, the Rt. Rev. William G. McDowell offered a prize of one dollar for the best essay written by a child below junior high school grade, on the subject "Why this school should be called St. Mark's." The principal and two teachers of one of the local public schools were the judges. They selected Elizabeth Lacy as the winner. As soon as Elizabeth received her dollar prize, she sent it to the American Church Institute for Negroes for its work.

St. Mark's has organized a junior choir which renders choral Evensong on the third Sunday of each month. They have sent the Institute a two dollar offering for its work which was received at the January service.

# The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

## Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

**X** THIRTY Brotherhood chapters have been organized among the Sioux Indians of South Dakota. As an example of the work they are doing, the following activities of Junior Chapter No. 1422, Waubay, S. D. (of which the Rev. Cyril C. Rouillard is priest-in-charge), may be mentioned:

The *Faith and Youth Program* was carried on by this chapter with an average attendance of eighteen; from the contributions at these services the boys bought a candle lighter and extinguisher for the church. Eight of the boys take turns in serving as acolytes in the Communion service.

The chapter gave generously to the Japanese scholarship fund which enabled Andrew Ogawa to come to America for advanced study in preparation for Christian service.

Chapter members visit the sick, holding prayer services with them and donating food or money as the need is found and as they are able to respond. They helped to raise funds for the expenses of the Niobrara Indian Convocation and last year entertained the convocation on the anniversary of the organization of the Church's work there.

## The Church Periodical Club

Mary E. Thomas, *Executive Secretary*

22 West 48th Street, New York, N. Y.



**I**N HER ANNUAL report the Executive Secretary of the Church Periodical Club again gives thanks to the Department of Publicity of the National Council for the opportunity afforded by this column. Needs reported here have received generous response, and have added new friends to the club.

The number for which these words are written will appear near the beginning of Lent when we are thinking, among other things, how best to express love to our neighbor. The C.P.C. is always ready with suggestions along this line, and is especially glad to make them now when it is obvious that less money can be spent on new books:

A school for the children of American missionaries in China needs a set of *The Book of Knowledge*, and complete volumes (bound or unbound) of *The National Geographic Magazine*. The hope is to have some day a full set, but this may well be made up by contributions from many sources.

A friend in Virginia of many years standing who now spends most of her time in her own room would welcome some fiction. She mentions *Red Ashes* by Margaret Pedler,



JUNIOR CHAPTER AT WAUBAY, S. D.  
One of the thirty Brotherhood chapters organized among the Dakota Indians

# THE NATIONAL COUNCIL

*Arrowsmith* by Sinclair Lewis, and *Red-headed Woman* by Katherine Brush. At irregular intervals when money comes into her possession a share of it is set aside for the C.P.C. to help pay postage.

Books or pamphlets on archeological discoveries, especially in South and Central America, are desired by a retired priest.

*Aggrey of Africa*, by E. W. Smith, for a priest in Haiti.

Two of our western clergy recently lost their libraries by fire. Who has books to spare that will help replace at least the foundation of a working library for each of them?

## The Church Army

Captain B. F. Mountford, *Secretary*  
416 Lafayette Street, New York, N. Y.



AS PART OF ITS spring and summer activities Church Army is sending out two small automobiles which will be available for short-period evangelism in Provinces III and IV.

The plan has the hearty backing of the presidents of those Provinces. Each car will have a team of three troubadours. These will be blessed and sent forth from Washington, D. C., on Sunday, May 28, by the Bishop of the Diocese, the Rt. Rev. James E. Freeman. Particulars of the proposed tour can be obtained from Church Army headquarters.

    \*    \*    \*

ALTHOUGH CHURCH ARMY is a lay brotherhood, it is serving the Church in other ways than through its lay evangelists. Already six former workers are clergymen in the Church in the United States and others are preparing for the ministry. Those already ordained, graduated from the General Theological Seminary, the Virginia Seminary, St. John's College, Greeley, Colorado; and Trinity College, Toronto. They are now at work, chiefly in rural parishes, in the Dioceses of Colorado, Long Island, Eastern Oregon, East Carolina, and Rhode Island.

## Church Mission of Help

Mary S. Brisley, *Executive Secretary*

27 West 25th Street, New York, N. Y.



ARE DANCE MARATHONS any concern of CMH? Dance hall managers say no; CMH says yes, especially when a girl in whom CMH is interested is entered in the marathon. Written up in newspapers, these dances may seem merely foolish; seen in action and in their effect on the young people who take part in them, they show themselves serious menaces to the community.

Recently the worried mother of a CMH girl in New York State told the worker that her daughter was entered in a dance. The CMH worker and a board member went to the hall. What they saw made it seem imperative to stop the dance, not merely to persuade that one girl to leave it. A lawyer friend of CMH unearthed a law, an old ordinance governing bicycle racing, under which the dance could be stopped, and telephoned the district attorney's office. The secretary and board member telephoned other CMH members and social workers, who in turn telephoned their boards. In each instance the request was the same: "Will you go to the Dreamland Dance Hall, watch what is going on for fifteen minutes, and if you think it should be stopped tell the district attorney so? Don't take our word for it, go and see for yourself."

The result was a stream of requests from citizens who were concerned because they had seen for themselves how health, morals, common decency, were being set at naught by utterly weary, worn out youngsters, who were being exploited by older people who cared only to make money. The district attorney called in the State police and with their help the marathon was closed immediately. To be sure, the promoter moved on to another town, but again it has been proved that the social conditions which produce delinquency and lifelong scars can be prevented when the Christian citizens realize their responsibility and act to fulfill it. Is there a marathon in your town?

## The Girls' Friendly Society

Florence L. Newbold, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.

  
**T**HERE is today a temptation to believe that the little help most of us are able to give should be devoted to the relief of strictly material needs. But we believe that the leaders of the G.F.S. are right in insisting that now, above all times, we must maintain the morale of our girls, especially the temporarily unemployed, that vocational guidance, the cultivation of hobbies, wholesome amusement, the art of happiness, all need perhaps far more attention than in the days of prosperity. Surely the program of the G.F.S. deserves the support of all rectors and Church leaders.—Editorial in *The Churchman*, January 7, 1933.

Because we know the things girls are facing today, our National Council in Los Angeles this coming July will endeavor to see the work of the society against the times in which we live and to deal with the real issues confronting young people in a confused world. National Council will meet at Occidental College, on the outskirts of Los Angeles. Mrs. W. Bertrand Stevens, vice-president for Province VIII and chairman of the National Council committee, announces that a large number of younger girls will attend because the society is especially strong among high school girls on the Pacific coast.

While National Council is in progress and for the three months following, G.F.S. groups throughout the country will hold conferences dealing with the same subjects as those discussed in Los Angeles. In preparation for this, there will be an institute in New York City for two days in May for leaders of diocesan conferences in the East; and members of the national staff and board of directors will hold other training institutes for local leaders *en route* to Los Angeles.

## The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*  
2103 Main Street, Jacksonville, Florida



**O**N EASTER EVE, 1935, the Order will reach its fiftieth milestone. Looking backward along the way from its small beginning as a Bible class, on up to the Order as it is today when the influence it exerts is far out of proportion to its numbers, none can doubt Whose guiding hand has led it through its half century of progress.

While numbers and figures have their legitimate place, the record of the Order's achievements must rest primarily upon the position it holds in the hearts of bishops and clergy and those whom it has helped.

What way of commemorating the fiftieth anniversary will be most in keeping with the spirit and purpose of the Daughters of the King? Two answers immediately suggest themselves; probably there are others. One is that each of the 421 senior chapters and 88 junior chapters give alert, conscientious attention to bringing girls and women to baptism and confirmation, to the end that in this respect the fiftieth year may be a banner year. Another is that diligent effort be made to increase the number of chapters.

Two years in advance is none too soon to initiate such plan of expansion. Hasty growth is as inadvisable as it would be ineffectual.

The plan of giving tactful attention to the newly confirmed, meets with commendation of bishops and clergy, than whom none can know better the seriousness of the annual loss to the Church through lapsed and lapsing communicants. Manifesting a wise, sympathetic interest during the period of readjustment to life within the Church, should materially decrease this loss. Assurance of appreciation of such ministrations, would suggest the immediate and hearty co-operation of chapters.

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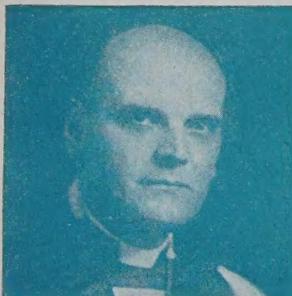
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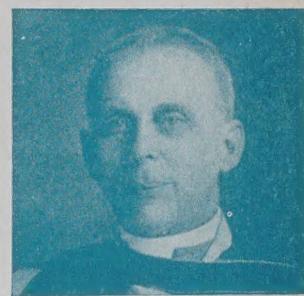
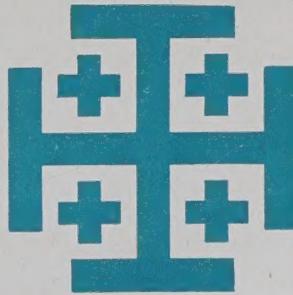
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